MESSMER

OUTLINES OF BIBLE KNOWLEDGE

MOST REV. S. G. MESSMER

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EDITED BY

THE MOST REV. S. G. MESSMER, D.D., D.C.L.

ARCHBISHOP OF MILWAUKEE

WITH 49 ILLUSTRATIONS AND FOUR MAPS

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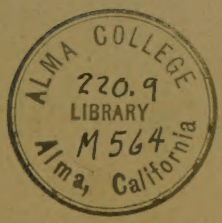

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PREFACE.

THESE "Outlines of Bible Knowledge" are substantially based upon Dr. *Andrew Brüll's* "Bibelkunde"[1]. The German original, now in its fifteenth edition, is enjoying an ever growing popularity, showing that the book answers a real demand. Its purpose is to convey to the reader, in plain language and within narrow compass, such an amount of elementary information regarding the nature, history, and contents of the Bible as it becomes every intelligent Catholic to possess. Discarding, on the one hand, the many and important questions freely controverted among Catholic theologians, and, on the other, the thousand objections against the biblical Books raised by an unchristian so-called "Higher Criticism", the author confines himself to a simple statement of the positive teaching of the Church, and of the commonly accepted opinions of Catholic writers. Justly so. Biblical controversy is not a wholesome food for the faithful people at large; it will rather weaken than strengthen Christian faith, when the reader has not the learning and scientific acumen required to pass a rational judgment upon the controverted questions. Where it was not possible to avoid such matters entirely, the editor has tried to indicate in short and precise form the main points and principles which must guide the ordinary reader. But Catholics who desire a fuller knowledge of our holy books and some insight into the great Biblical questions of the day, must have recourse to the excellent Introductions to Holy Scripture by such Catholic writers as Revs. Dr. Breen, Dr. Gigot, and the older work of Archbishop Dixon. For supplementary reading on general questions about the Bible and Bible reading, we heartily recommend the

[1] *Brüll*, Dr. *A.*, Bibelkunde für höhere Lehranstalten, insbesondere Lehrer- und Lehrerinnenseminare, sowie zum Selbstunterricht. 13.—15. Aufl. Herausgegeben von Prof. *J. Brüll*. Freiburg im Breisgau 1910.

It is to be remarked that the quotations in the present work are made according to the Douay Bible.

popular works of the Rev. Dr. *Heuser,* Chapters of Bible Study; Rev. *F. E. Gigot,* Biblical Lectures; Rev. *W. Humphrey* S. J., The Holy Scriptures; Mgr. *J. S. Vaughan,* The Holy Bible, its Use and Abuse; Dr. *W. Barry,* The Tradition of Scripture.

It is no presumption to say that our educated Catholic laity is, unfortunately, too little acquainted with the safely stored treasures of Catholic tradition and learning regarding the Holy Scriptures. We fear also that too little time is given to biblical study and questions in many of our Catholic colleges and high schools. When the divine character and the historical authority, the genuineness and credibility of our holy books are more than ever attacked, even in popular literature, with the most insidious arguments of a pretended science and criticism, it behoves the educated Catholic to know something of the unanswerable proofs, by which the Catholic Church, the divinely appointed custodian and interpreter of God's written Word, defends her claims to and her belief in the Sacred Scriptures. Nor should he forego the enhanced pleasure and profit in reading the sacred Books which he will assuredly derive from a better knowledge of their historical, geographical, political, and domestic surroundings. The wider the budding rose unfolds its fragrant leaves, the more abundantly will it drink of the refreshing morning-dew. So will the Christian soul open itself, by study and prayer, to receive in fuller measure the waters of eternal life, flowing, as from a rich fountain-head, from the Words of the Living God.

In view of the fact that our "Outlines" are the only book of their kind in English Catholic literature, the much larger "Dixon" being too extensive for popular use, it seemed advisable to adapt the book for the general reader by enlarging the original in such a manner that it might become a comparatively complete, though still elementary, manual of the Bible. Hence, in Part I., chapter I., several articles have been added, others re-written by the editor, who has also greatly enlarged the articles on Biblical Poetry and the Prophetic Office in chapter II. The purpose of this manual does not call for anything more than the most elementary outlines of Biblical Geography in Part II.; yet a great many explanatory, though short, phrases have been inserted all through this part. In Part III. much has been added to chapter I., while the chapters on the political and domestic antiquities are entirely the editor's

work. In a small manual like the present, it is clearly impossible to treat Biblical Archæology in an exhaustive manner. The Bible mentions much of the antiquities of pagan nations; but these matters can be looked up in books on classical archæology. We had to confine ourselves to "The People of the Bible", and even within these limits could only touch upon the main subjects of Hebrew Archæology. Dixon's "Introduction" and professor Bissel's excellent "Biblical Antiquities" (a Protestant work) have greatly helped the editor. For detailed particulars in regard to persons, places, and customs, the reader may consult one of the many "Bible Dictionaries". The many beautiful illustrations and maps will make this English edition not only more attractive for the pupils in class, but also more instructive and useful for the general reader.

Another improvement upon the German original will be found, we trust, in the formal division and external arrangement of the contents, adopted by the editor. Fuller attention has also been given to the Messianic types and figures of the Old Testament. The frequent references, by chapter and verse, to the text of the Bible, far more numerous here than in the original, will serve as ready keys to a quicker and fuller understanding of the text of the "Outlines". They will prove especially serviceable to the teacher who may use this manual in his class. In this connection we recommend as a valuable help in Bible Study the so-called "Concordances of the Bible". These are either word- (verbal) or subject- (topical) concordances, both being arranged in alphabetical order. The first indicates where, in what book, chapter, and verse, a certain word is found in the Bible; the second tells the different places where a certain subject is spoken of. We have no verbal concordance for the Catholic English Bible; the best and most useful topical concordance in English for Catholic readers is "The Divine Armoury of Holy Scripture" by Rev. *Kenelm Vaughan*. Rev. *L. A. Lambert's* "Handbook of Scripture Reference" is also very serviceable. . . .

The Study of the Bible, pointed out upon broad and comprehensive lines by Leo XIII. in his grand and beautiful Encyclical "on the Study of the Holy Scripture", has received a new and mighty impetus by the no less important Apostolic Letter of Pius X. issued on March 27th, 1906, in which he lays down, by his apostolic authority, detailed practical directions for the Bible Study in all Catholic clerical seminaries. The great object to

be attained is to imbue the young ecclesiastics with a thorough knowledge of the nature, doctrine, and contents of the Sacred Scriptures, to make them intelligent and forcible preachers of the Divine Word, and to fit them for the proper defence of the Bible against its enemies. For this purpose the Pope orders that Biblical Study must cover the whole theological course, during which the essential biblical branches: Introduction, Hermeneutics, and Exegesis or Interpretation, must be given the first place without neglecting biblical archæology, geography, philology, chronology, and even the history of biblical exegesis. The great leading principle that must regulate and control this vast course of Bible Study, is thus stated by Pius X.: "The professor of Sacred Scripture will be most careful never to swerve in the least from the doctrine and tradition of the Church. He will, of course, make use of the real additions to our knowledge which modern research supplies; but he will avoid the rash commentaries of innovators.... Finally, he will be guided in his plan of teaching by those rules, full of prudence, contained in the Encyclical *Providentissimus*."

These two pontifical documents, published one at the close of the XIX. century, the other at the very beginning of the XX. century, prove again how great and constant is that "watchful care of the Church" for the Sacred Books, spoken of by Leo XIII.

May this little book help, in its modest way, many a Catholic reader of the Holy Bible to derive from those divinely inspired pages ever more abundant truth and grace!

Easter 1910.

† SEBASTIAN G. MESSMER.

PREFACE
TO THE NEW EDITION.

IN this new edition of the Outlines many additions, short and long, have been made all through the book. But to gain sufficient space, without enlarging the number of pages, it became necessary to leave out the Encyclical of Leo XIII. "On the *Study of the Sacred Scriptures*". The frequent references to the text of the Bible will become great helps to the reader and especially to the teacher in the Bible class, if both have the Sacred Volume at their side while studying the Outlines. Special attention in this regard has been given to the *Part on Biblical Geography*, a subject which can be made interesting, and become more firmly fixed in the memory only by joining it with history. In reply to some criticisms originated from the somewhat meager treatment of the objections made by modern science against the Bible, it must be stated again that, in view of the elementary character of the Outlines, and keeping in mind its particular purpose as a class-book, it deemed, for very good reasons, inadvisable to enter more fully into these controverted questions and problems of Holy Writ.

Since the first edition of this little work, biblical scholars have greatly changed their opinions regarding most of the dates of biblical chronology. But there still remains much uncertainty and a great diversity of opinion. In this new edition we adopt the dates given in the well-known standard work "Handbuch der Biblischen Geschichte" by Schuster and Holzammer, edition 1926. The dates in the New Testament follow the popular computation of the Dionysian Era.

The reader who desires fuller information on the Bible, its history and contents, its geography and antiquities, and all the great problems connected, is referred to the "Catholic Encyclopedia", which is truly a treasure-house of biblical knowledge, and easily accessible to all Catholic students.

1927.

† SEBASTIAN G. MESSMER.

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PART I.

BIBLICAL HISTORY AND LITERATURE.

CHAPTER I.

GENERAL TOPICS.

1. DEFINITION AND CHARACTER.

1. Holy Scripture, or the Bible, is the collection of books written under the inspiration of the Holy Ghost and acknowledged by the Church as being the word of God. It is the written source and document of God's supernatural revelation. The other source is the tradition of the Apostles, which authenticates, completes, and expounds the written word, and is received by the Church with the same piety and veneration as the first (Council of Trent).

"Scripture", from the Latin *Scriptura*, means a writing; hence in English the term "Holy Writ" for the Bible. Sacred "Volume" or Roll comes from the Latin *Volumen*, that is, a written document rolled up in the manner used by ancient nations. The term "Bible" is derived from the Greek *Biblos*, which means a book.

2. The Bible is eminently "The Book" or "The Book of Books", in virtue of its divine character, its venerable age, its incomparable diffusion, its powerful influence in creating and promoting the true civilization of nations, and, finally, its absolutely unique place in the world's literature.

a) The Bible alone, among the books of all times and places, was written under divine inspiration, and thereby possesses divine character and authority.

Leo XIII., in his beautiful Encyclical on the "Study of the Sacred Scriptures", says: "There are well-known documents of the gravest character coming down to us from the earliest times,

which proclaim that God . . . composed the canonical Scriptures. These are divine oracles and utterances, a letter written by our heavenly Father and transmitted by the sacred writers to the human race on its pilgrimage afar from its fatherland. If then such and so great is the excellence and dignity of the Scriptures that God Himself has composed them, and that they treat of God's deepest mysteries, counsels and works, it follows", he concludes, "that biblical science must be the most excellent, and in the highest degree profitable." The description of the Bible as "God's letter to man" is familiar to the earliest Fathers of the Church.

The Bible is in this regard a book perfectly unique. It is not a human, but a truly divine book, divine in its origin, being inspired by God, and divine in its contents, being the first written source of divine revelation. Hence its authority both in the Old and the New Testaments. As under the Jewish dispensation the Law of Moses had its place in the Ark of the Covenant, in the Holy of Holies, so now, in the Catholic Church, the Holy Scriptures accompany the Holy Eucharist side by side; the Sacrifice of the Mass, the central act of our liturgy, is performed almost exclusively in the words of Holy Writ, and from the earliest times its solemnity has been enhanced by the public reading and expounding of the Sacred Text. The Church looks upon the Holy Eucharist as the heavenly food, and upon Holy Scripture as the heavenly light for wayfaring mankind. Thomas a Kempis, in his "Imitation of Christ", the most widely read book after the Bible, beautifully expresses this idea in the following words: "In this life I find there are two things especially necessary for me, without which this miserable life would be insupportable. Whilst I am kept in the prison of this body, I acknowledge myself to need two things, viz., food and light. Thou hast, therefore, given to me, weak as I am, Thy sacred Body for the nourishment of my soul and body, and Thou hast set Thy word as a lamp to my feet (Ps. cxviii. 105). Without these two I could not well live; for the word of God is the light of my soul, and Thy sacrament is the bread of life. These also may be called the two tables set on the one side and on the other in the storehouse of the Holy Church. One is the table of the holy altar, having the holy bread, that is, the precious Body of Christ; the other is that of

the divine law, containing Thy holy doctrine, teaching the right faith, and firmly leading, even within the veil, where is the Holy of Holies" (book iv, chapter xi).

This noble and inspiring view of the Sacred Scriptures as the word of God has ever been the only one accepted by the faithful adherents of the Catholic Church, and it will ever remain thus. But how different outside the Church, where the divine character of the Bible is openly denied in quickly widening circles! The "Higher Criticism" of our day not only deprives the Bible of all claims to higher recognition than that given to any ordinary book, but, contrary to all historic tradition, and based alone on pretended internal evidence, it calls our sacred book an inextricable tissue of myth and fable, of lies and deceit.

b) The Bible is not the oldest book in the world. Long before the first books of Holy Scripture were written, the civilized nations of antiquity, such as the Assyrians and Babylonians, and especially the Egyptians, were already possessed of a rich literature. Our museums contain even now Egyptian papyri written at least one thousand years before Moses. No writing, however, no document on stone or clay, no hieroglyphic or cuneiform inscription takes us back to the primitive history of mankind, as told on the first pages of the Bible. The sacred writer drew his information primarily from divine revelation, but an unbroken tradition and ancient documents were also at his disposal. The Bible, therefore, will always remain the only written document of the earliest history of the world and of the races of men.

c) No book in the whole world has ever spread abroad like the Bible. The circulation of all other ancient books on religion, antecedent to the Bible, was confined to single nations, or even to single classes, in the same way as national folklore. When an antique composition became, as did the songs of Homer, the common property of many civilized peoples, the knowledge of it still remained a privilege of the cultured few. The Bible alone, though originally the property of the small Jewish nation, has overstepped all bounds of nationality and class and become the property of civilized nations, the handbook of the whole people. The Old Testament was translated into Greek, the language of the learned world, in the last centuries before Christ; and the New Testament into Latin, the language of the vast Roman

Empire, in the first century of the Christian Era. During the Middle Ages, translations were produced in nearly all the languages of Europe, and in our days the Sacred Book is published all over the globe in nearly all known idioms, over three hundred in number, and is thus become part and parcel of the literature of the civilized world.

d) The enormous diffusion of the Bible carried with it a corresponding influence on the religion, morality, and civilization of mankind. Its pages furnished art and literature with ideals far beyond any conceptions in paganism. Domestic and social relations were shown in their true nature, and received from its teachings a guarantee and support which the combined wisdom of pagan philosophers and statesmen and all the powers of pagan rulers could not give.

The revelation contained in the Old Testament preserved the chosen Jewish people in ancient times from barbarism as well as from over-culture, and thus secured for it, surrounded as it was by idolatry and moral depravity, tyranny and slavery, a position perfectly unique as to religious and social institutions. The Greek translation of the then existing Scriptures, made shortly before the advent of Christianity, acquainted the better classes of men in the decaying Greco-Roman world with the Old Testament revelation and prepared them for the acceptance of the Gospel. In the Middle Ages, the Latin Vulgate, i. e. St. Jerome's translation of the Bible in the vernacular, or vulgar tongue of his day, exercised great influence on the languages and civilization of Europe. The early literature of most European nations starts with translations of the Holy Scriptures, and borrows from them its grandest subjects. Caedmon, "from whose lips flowed the first great English song, sang of the creation of the world, of the origin of man, and of all the history of Israel; of the incarnation, passion, and resurrection of Christ, of the terror of future judgment, the horror of hellpangs and the joy of heaven" (*Green*, Hist. of the Engl. People, chapter I). The Venerable Bede's last work was a rendering of St. John's Gospel into Saxon.

e) The Bible in its entirety, comprising the Old and the New Testament, contains the story of a single nation, old but small, from the preparatory stages of its existence until its final ruin and dispersion among the other nations of the world. Although com-

posed during the long span of nearly two thousand years, all its component parts being written by different men at different times and in different languages, it follows but one single purpose, namely, to point to the great central event of the world's history — the redemption of man by Jesus, the Son of God. Yet, what a wonderful book telling the wonderful story! There is no other book like it in all the world. *Balmes* in his "European Civilization" p. 56 gives this beautiful description: "Here is a book which comprises, within a limited compass, the period of four thousand years; and advances further towards the most distant future, by embracing the origin and destiny of man and the universe — a book which, with the continued history of a chosen people, intermingles, in its narrations and prophecies, the revolution of mighty empires — a book which, side by side with the magnificent pictures of the power and splendour of Eastern monarchs, describes, in simple colours, the plain domestic manners, the candour and innocence of a young nation — a book in which historians relate, sages proclaim their maxims of wisdom, apostles preach, and doctors instruct — a book in which prophets, under the influence of the Divine Spirit, thunder against the errors and corruptions of the people, and announce the vengeance of the God of Sinai, or pour forth inconsolable lamentations on the captivity of their brethren, and the desolation and solitude of their country; where they relate, in wonderful and sublime language, the magnificent spectacles which are presented to their eyes; where, in moments of ecstasy, they see pass before them the events of society and the catastrophes of nature, although veiled in mysterious figures and visions of obscurity — a book, or rather a collection of books, where are to be found all sorts of styles and all varieties of narrative, epic majesty, pastoral simplicity, lyric fire, serious instruction, grave historical narrative, and lively and dramatic action — a collection of books, in fine, written at various times and in various languages, in various countries, and under the most peculiar and extraordinary circumstances."

2. DIVISION.

1. The most general and most commonly known division of the Bible is that into the Old and the New Testament. One can easily understand how, by a figure of speech, the collection of the sacred books written under the old dispensation would simply be called

"The Old Testament", and those referring to the new Christian order, "The New Testament".

The old economy of the divine redemption, that is, the dealings and special Providence of God with the Jewish people in the days of preparation and hope for the coming Messias, is often called in Holy Writ "the covenant or testament" of God with man (Gen. xv. 18; Deut. xxxi. 16; Jer. xxxi. 31 ff.). The volume wherein "Moses wrote the words of the Lord" is called "the book of the covenant"; and the blood which he sprinkled over the people is "the blood of the covenant" (Ex. xxiv. 7, 8); the tabernacle wherein Jehovah dwells is "the tabernacle of the covenant" (Num. xiv. 10). In opposition to this "Old Testament" (2 Cor. iii. 14), the new order of redemption established by Christ, the Word made flesh, is called "The New Testament" (Heb. ix. 15; xii. 24), promised by Jeremias (xxxi. 31; Heb. viii. 8); and the blood of Christ is "the blood of the New Testament" (Mt. xxvi. 28).

According to apostolic tradition and the decisions of the Church, the Bible, as now numbered in the Latin Vulgate, contains seventy-two books, of which forty-five belong to the Old Testament, and twenty-seven to the New Testament.

2. As regards the further division of the sacred books, the Jews still retain the division of the Old Testament mentioned in the prologue of Ecclesiasticus and in Lk. xxiv. 44, namely, the *Law* (the five books of Moses), the *Prophets* (the older: Josue, Judges, Samuel, and Kings; the younger: Isaias, Jeremias, Ezechiel, and the twelve minor ones), finally, the *Other Writers*, later called the "holy writings" or *Hagiographa* (including Daniel, Ruth, Chronicles, Esdras, and Nehemias).

The New Testament in the earlier days of the Church was divided into the *Gospels* and the *Apostles*, a division common among the Apostolic Fathers and the writers of the second century.

3. In the Tridentine Canon and in the Vulgate the books, with few exceptions, are arranged with regard to their principal contents into three classes: *historical*, *didactic* (doctrinal), and *prophetic* writings. In each class the books are placed according to their chronology usually accepted at that time (which is not always correct). However, this classification is not to be taken in an absolutely exclusive sense, *e. g.* as implying that the historic books contain neither doctrine nor prophecy. The terms are simply used

to express the more prominent features and the principal objects of the books. A careful reader will easily notice that all the historical books, especially the Pentateuch and the Gospels, convey heavenly doctrines; but they do it by embodying them in the historical record. On the other hand, the prophetical books contain no small amount of history. Again, the didactic books of the Old Testament (Job, the Psalms, the three books of Solomon, Wisdom, and Ecclesiasticus) partake of a prophetic and Messianic character by reason of their references to the Eternal and Personal Wisdom of the Godhead. The fragmentary and obscure indications given in these books on the nature and work of this Eternal Wisdom "Who was to dwell with man", are made clear in the New Testament, especially by St. John i. 1—14, and St. Paul, Heb. i Yet the term "prophetical" may well be reserved for that other class, as best expressing their peculiar origin, nature, and aim; while "didactic" more exactly sets forth the character of the books the very object of which is to teach simple and plain doctrine.

In regard to these so-called didactic books, it may be observed at once that they are also called *sapiential*, as they teach men that wisdom (Latin *sapientia*) which comes from above, so that "the ways of them that are upon earth may be corrected, and men may learn the things that please Thee" (God). (Wisd. ix. 18.) This heavenly wisdom is the knowledge of the true way of human life taught by God, and the steadfast walking upon the way thus pointed out to man.

As the main contents of these books are the principles of true morality, they have also been called the *Moral* books of the Old Testament. Moreover, as in these didactic books the forms of expression as well as the treatment of the subjects make us acquainted with the sublimest forms of Hebrew poetry, they are also called the *Poetical* books of the Old Testament. Still, the same attribute might not improperly be applied to more than one of the prophetical books, the prevailing character of which, however, is that of the oratorial kind.

The didactic books of the New Testament, the Epistles, deserve the attributes of sapiential and moral books as fully as those of the Old Testament. Yet it is not customary to designate them thus. They differ very markedly from those of the Old Testament in that their external form is severely prosaic, not poetical.

As may be seen from the following chapters, the Old Testament contains twenty-one historical, seven didactic, and seventeen prophetic books (counting the Lamentations of Jeremias as one with his prophecies). In the New Testament five books are historical, twenty-one didactic, and one prophetic.

4. A large number of books referring to the Old Testament and written during that dispensation are entirely lost; some of them where undoubtedly inspired. They are mentioned in Num. xxi. 14; Jos. x. 13; 2 Kings i. 18; 3 Kings iv. 32; xi. 41; xiv. 19, 31; 1 Par. xxix. 29; 2 Par. ix. 29; xii. 15; xx. 34; xxvi. 22; xxxiii. 19; xxxv. 27; 1 Macc. xvi. 24; 2 Macc. ii. 1, 24. In the New Testament St. Paul mentions an epistle written to the Corinthians (1 Cor. v. 9) and one to the Laodiceans (Col. iv. 16), which are lost.

3. INSPIRATION.

The Bible, being divinely inspired, has God for its author and claims absolute infallibility. Yet, "in the Holy Scriptures God speaks through man in a human manner" (St. Augustine).

1. All the books of the Bible were written under the constant and efficacious influence of the Holy Ghost — not merely under assistance preventing error — so that the entire books, as to contents and form, are the written word of God, and God is their real author. The Council of the Vatican clearly defines regarding this divine inspiration of the sacred books of the Bible: "These (books) the Church holds both sacred and canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself" (Const. I, chapter ii). "All the books which the Church receives as sacred and canonical, were written wholly and entirely with all their parts at the dictation of the Holy Ghost." — Leo XIII. The inspired writers, perhaps not always conscious of the fact, always wrote under the direct and special motion and guidance of the Holy Ghost, whose will it was that their writings should be a source of divine revelation to mankind. "By supernatural power He so moved and impelled them to write — He being present with them — that all the things He ordered, and

these things only, they first rightly conceived, then willed faithfully to write down, and finally expressed in adequate words and with infallible truth. Otherwise, it could not be said that He was the author of the whole of the Sacred Scriptures." — Leo XIII.

2. The apostolic tradition keeps the word of God alive in its sense ad contents; Scripture keeps it alive, moreover, in essentials both of meaning and expression. Being in the proper sense the word of God, the Bible, is originally free from all error, not only in regard to religious doctrine, but in all its statements and historical records.

Inspiration implies infallible truth; hence Leo XIII. (l. c.) says: "It is absolutely wrong, however, and it is forbidden either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. The system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards matters of faith and morals, and nothing beyond them, because (as they wrongly think) in a question of truth or falsehood of a passage we should consider not so much what God has said, as rather the reason and purpose which He had in mind in saying it, cannot be tolerated.... Far from being possible that any error can co-exist with inpiration, inspiration not only is essentially incompatible with error, but it excludes error as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter what is not true.... Hence, we cannot say that, because the Holy Ghost employed men as His instruments, it was these inspired instruments who, perchance, have fallen into error, and not the primary Author.... It follows that those men who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God Himself to be the Author of error." This evidently removes the possibility of any contradictory statement of the Bible with positively ascertained truth within or without the Bible.

3. Inspiration, however, does not necessarily mean that every particle of the Bible, whether in regard to the contents or to the literary form and expression, is due immediately to the Holy Ghost, as if verbally and individually dictated by Him. Inspiration does not rob the sacred writer of his personal style and language or of his mental individuality. It simply leads him so to express

himself that what he writes will convey the meaning intended by God. Hence it also allows the sacred authors to express themselves on subjects of natural and profane science according to the knowledge and popular views of their time. Such statements must, therefore, be read and understood in the sense in which they were written.

Leo XIII. (l. c.) says: "They (the sacred writers) did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses: and somewhat in the same way the sacred writers . . . went by what sensibly appeared, or put down what God, speaking to men, signified in the way men could understand and were accustomed to. . . ."

4. Inspiration does not necessarily imply divine revelation, that is, the supernatural manifestation of things either known or unknown. Hence it does not exclude in the sacred writer human industry, study, research, the use of documents and witnesses, and any other human aids which may help him to know, gather, sift, and order the things that God leads him to write.

The mere fact that the sacred writer introduces the sayings and doings of other persons into his story, does not endow him with any divine authority or approval. The writer is only responsible for the truth of the story told by himself.

It must also be observed that the biblical narrative of facts and events or the report of sayings and speeches is often but relatively complete; it does not tell the whole story or give the whole utterance; it may look to only one feature or bearing or result of the event, and leave all the rest out of sight. From this may arise apparent contradictions between different biblical statements, where there is, in reality, perfect harmony and agreement.

5. The foregoing remarks about the inspiration and infallibility of the Bible refer only to the original text of the inspired writings. What has been said, in no way precludes the possibility of errors and mistakes in the transcribed text through the fault of copyists, especially in matters of names, dates, and numbers. But the fact

of such a faulty transcription must not be too easily admitted, but only where the proof is clear (Leo XIII.).

The larger the number of transcripts, the greater the variety of languages, and the further removed the time from the original delivery, so much greater is the danger that errors of many sorts will creep into the copies of the sacred volume. Unless there be a divinely-assisted guardian of the written word of God, there is no assurance against a very substantial corruption of the Bible.

4. CANONICITY.

1. No book, even if it contain revealed doctrine without error, can ever be raised by the Church to the dignity of Holy Scripture; that dignity belongs exclusively to books divinely inspired and handed down as such by the Apostles. For, like the apostolic traditions, so has the Bible been entrusted to the Church by the Apostles as a source of divine revelation. But, as it belongs to the mission of the Church, assisted by the Holy Ghost, to keep intact the treasure of divine revelation, it is her privilege to decide upon the basis of apostolic tradition, which books do or do not belong to Holy Scripture, and where the genuine text is to be found. She has always claimed this right and exercised it, especially at the Council of Trent (1545—1565). There she definitively decreed that all the books of the Old and the New Testaments, with all their parts, as read in the Catholic Church and contained in the old Latin Vulgate, are to be held as sacred and canonical; that is, as inspired by the Holy Ghost and belonging to the *Canon*, i. e. the definite and authoritative collection of sacred books. This Tridentine decree was meant directly and on purpose to refer also to those books and parts of books of the Bible, which are usually called deuterocanonical, and which the Protestant Reformers refused as Apocrypha, that is, supposititious books wrongly introduced into the collection (canon) of inspired writings. The Council of the Vatican has re-enforced the Tridentine decree.

2. When speaking of *Apocrypha* in connection with the Bible, the term is applied, even in the early Christian times, to such writings which, although of a purely human origin and character, claimed to be, or were by some actually considered to be divinely inspired and therefore sacred books. Their number is exceedingly

great. Most of them are either anonymous or pseudonymous. Some were written for the purpose of Christian edification, though neither with discretion nor with prudence; others, for the sake of propagating false and heretical doctrines; others, again, to satisfy foolish curiosity and a craving for legendary stories concerning prominent biblical persons. According to the reputed authors and the contents of these books, we distinguish between the Apocrypha of the Old Testament and those of the New Testament. a) The most famous Apocrypha of the Old Testament are the third and fourth books of Esdras and the Prayer of Manasses, which are often given as an appendix to the Latin Vulgate. In Greek bibles we also find sometimes added the 151. Psalm of David; then, eighteen Psalms of Solomon, and the third and fourth books of the Maccabees. b) The Apocrypha of the New Testament are usually an imitation of the genuine sacred books called Gospels, Acts, Epistles, and Apocalypses. There are known at least some fifty Gospels and some eighteen Acts of diverse Apostles. Famous among these writings are the Letter of our Lord to King Abgar, the Teaching of the twelve Apostles, St. Paul's Epistle to the Laodiceans, the Epistles of St. Barnabas, of St. Clement of Rome, and the "Shepherd" of Hermas.

To the student of the Bible many of the Apocrypha may be very useful by giving him information about customs and habits of life, as well as various religious views and opinions of their time; but especially by showing the far higher and nobler character of the inspired books.

3. According to the most approved opinion, based on Jewish and Christian tradition, the first collection of the books universally recognized as sacred or inspired among the Jews of Palestine after their return from the Babylonian captivity, was made by Esdras. All the books contained in this first canon *(Protocanon)* are written in the Hebrew language, with the exception of a few passages of Daniel, Esdras, and Jeremias, written in Aramaic (Chaldean). But the Jews living in Egypt during the three centuries before Chris had partly forgotten the Hebrew language, and spoke mostly the so-called Alexandrine dialect of the Greek language which was at that time the common language of lower Egypt. They had another collection, a second canon *(Deuterocanon)* of the sacred books comprising the Alexandrine translation (Septuagint) of all the books

contained in the first or Hebrew canon, as well as of the books of Baruch, Tobias, Judith, Ecclesiasticus (Jesus Sirach), I. Maccabees, and some fragments of Daniel and Esther; moreover, the original Greek text of Wisdom and II. Maccabees.

While the books contained in the Jewish (or first) Canon (hence called "protocanonical") were at all times universally received in the Christian Church as sacred and canonical, some doubts arose at different times and in different parts of the Church concerning the books which were found only in the Alexandrine (or second) Canon, although the prevailing tradition, even in the schismatic Eastern Church, never denied their inspired character. This was reserved for the "Reformers" of the sixteenth century, as a loud protest against the authority of the Church. Since that time, the term "Deuterocanonical" is also used by Catholics to indicate some of the inspired books, the divine authority of which has not been always and everywhere above doubt within the Church. In this sense it is also applied to some writings in the New Testament. The Tridentine decree declares the deuterocanonical books of the Bible to possess the same divine authority with the protocanonical books, being equally inspired by the Holy Ghost.

4. In regard to the deuterocanonical books of the Old Testament, this decision of the Church is based upon a) the authority of the *Apostles*, who used the Greek translation and consequently also the Greek Canon. b) the earliest tradition of the *Church:* the earliest Fathers treat the deuterocanonical books as Holy Scripture, and the oldest Bible translation contains them. c) the *unbroken* tradition from apostolic times, from which only the critical doubts of some ecclesiastical writers towards the end of the third century suggest any deviation. d) the *universal* tradition of the whole Church, since all the Eastern Churches, including the schismatic branches, receive the deuterocanonical books in their Canon. e) the authority of the *Synagogue* itself, because the Egyptian Jews did not settle their Canon of the Septuagint without consulting the authorities in Jerusalem. It was only in later times that pharisaical exclusiveness refused to acknowledge the books not written in Hebrew. The famous Jewish historian, Flavius Josephus, a younger contemporary of the Apostles, as well as the older famous philosopher, Philo of Alexandria, use the deuterocanonical books as sacred writings. It was only the battle

against Christianity which finally brought on the unanimous rejection of those books by the Jews of Palestine, as may be seen from the Jerusalem Gamara in the Talmud, written about three hundred years after Christ. f) *Christian antiquity* testifies in favour of the deuterocanonical books by the many pictures in the Christian Catacombs, representing subjects taken from them, e. g. Daniel in the lion's den, the three young men in the fiery furnace, Tobias and Susanna.

5. Concerning the Canon of the New Testament, we remark: a) The canonicity of only a few books was called in doubt in the early centuries. These doubts arose about the Epistle to the Hebrews, the Epistle of St. James, the Second of St. Peter, the Second and Third of St. John, that of St. Jude, and the Apocalypse. b) After the first general Council, held at Nicæa (A. D. 325), these sporadic doubts disappeared almost entirely, only some hesitation remaining as to the Apocalypse. c) From the end of the fourth century (Councils of Rome 374, of Hippo 393, and of Carthage 397), the Canon of the Old and New Testaments was firmly established in the form in which the Council of Florence, and later the Council of Trent, have fixed it for all times. Yet, it must be admitted that now and then scientific doubts regarding the canonical character of some books were raised by Christian writers until the later Middle Ages.

Later on, the Protestant "Reformers", in the interest of their new doctrines, have revived also the old doubts concerning the Canon of the New Testament. Thus Luther rejected the Epistle of St. James, for the sole reason that it contradicted his doctrine regarding justification by faith alone.

5. AUTHENTICITY AND CREDIBILITY.

Positive certainty regarding the inspiration and canonicity of the biblical books can only be obtained by an act of faith in submission to the infallible teaching of the Church, founded upon apostolical tradition. But their authenticity or genuineness and their historical credibility can be demonstrated scientifically; and it may be safely affirmed that: No ancient book whatever is so well authenticated as the Bible.

A. *Positive proofs.* 1. The authenticity and credibility of the Old Testament books rest upon the following proofs:

a) The Jews have always watched with careful anxiety, extending even to the number of letters, over the purity and preservation of their sacred writings. But among the books universally received as sacred by the Jews, are the most voluminous and the most important books of the Old Testament; e. g. the five books of Moses, and all the prophetic books, the small book of Baruch being the only exception.

b) The Old Testament Scriptures are in no way a national self-glorification of the Jewish people. They faithfully report its defects and show no mercy to its aberrations. The Jews to this day keep the prophetic books of the Old Testament, although they are a witness against themselves. The Old Testament story, while setting forth the glorious mission of the chosen people of God and His extraordinary providence in its behalf, makes no secret of its changeable character, its unfaithfulness to God, its worldly spirit and cruel vindictiveness. The Jews have then no reason for retaining their bible except the firm conviction of its authenticity and truthfulness.

Fig. 1. King Sargon.
Relief from Khorsabad.

c) The history of the Old Testament is interwoven with the history of nearly all the great nations of antiquity. Yet the sacred narrative has never been proved to be in contradiction with any well-ascertained fact of history. On the contrary, modern researches in ancient Egyptian, Assyrian, and Babylonian lore have led to astounding confirmations of many points in the inspired books. For instance: no historian of antiquity had mentioned an Assyrian king Sargon; Isaias (xx. 1) alone knew of him. Now, recent excavations in Niniveh have brought to light not only numerous inscriptions referring to him, but also his portrait (Fig. 1).

2. The authenticity and credibility of the New Testament books are founded on the following proofs:

a) With even greater care than the Synagogue has the Church watched over the integral preservation of the sacred writings;

witness: her attitude towards the apocryphal gospels and writings erroneously attributed to the Apostles, many of which were rejected and condemned, not because they were unsound in matters of faith, but simply because their apostolic origin could not be proved. Tertullian († A. D. 240) testifies that only those books would be recognized which had been written by the Apostles or by apostolic men commissioned by them.

b) The New Testament writers did not write arbitrarily or at random. Their object was to give a true and faithful presentation of the fundamental facts connected with our salvation. Thus St. Luke states his purpose at the beginning of his Gospel: "It seemed good to me, having diligently attained to all things from the beginning, to write to thee in order . . . that thou mayest know the verity of those words in which thou hast been instructed" (i. 3, 4). Moreover, these sacred writers were mostly persons who had actually witnessed what they related, and could not be deceived. Nor could they intend to deceive their readers, because the events described were of public and recent occurrence. Nothing but their veracity can account for the readiness with which their Jewish and Gentile contemporaries believed in them.

c) The Apostles themselves took great care that their writings should be distinguishable from spurious fabrications. St. Paul, for instance, repeatedly points to his signature as a mark of the genuineness of his epistles. When doubts arose, the judgment of the particular church to which the letter had been directly addressed by its author, was always sought, and its decision accepted as final, as we are told by St. Irenæus (A. D. 190) and Tertullian.

B. *Objections answered.* Notwithstanding this splendid authentication of Holy Scripture, unbelievers treat the wonderful events it relates as fabrications, or at best as pious legends. But neither view can be justified. Premeditated deception is rarely practised, except for some supposed advantage to its author. Yet many of the bearers of revelation, Prophets and Apostles, who were also the authors of Holy Scripture, suffered martyrdom for the cause they represented. In legends which are but poetical fictions without a purpose, times and places are never so clearly and definitely fixed as in the biblical reports

of even the remotest events. Myths are usually mixed up with political and national affairs for the purpose of glorifying the nation; an assertion which cannot be made of the Bible story, certainly not that of the New Testament.

The attacks of modern infidel science against the credibility of the Bible story are taken from the history of the most ancient nations, from the study of ancient civilizations and religions, from the natural sciences, and lastly from biblical chronology. To refute in detail all these objections against the Bible would demand a book. Here a general answer must suffice. A few more specific replies will be made below, regarding the credibility of the Pentateuch.

1. Modern researches have cleared up to a very large extent the history of the Egyptian, Assyrian, and Babylonian nations, far into the remotest antiquity. This has been made possible especially through the deciphering of Egyptian hieroglyphics and Babylonian cuneiform writings. The fuller knowledge of the political and religious conditions of these empires furnishes a better understanding of many statements made in the historical and prophetical books of the Old Testament and a clearer insight into the connection of biblical with profane history. The same must be said of Syria, Phœnicia, and the earlier inhabitants of Chanaan. Excavations and discoveries made in Palestine and the neighbouring countries of Niniveh, Babylon, and Asia Minor, all confirm the biblical records. When there still seem to be some conflicts, it is a matter of correct interpretation of the facts.

2. This last remark must also be made regarding objections taken from the history of ancient civilization and religion. Modern studies and researches on this field have clearly shown that the theory, adopted by the rationalists of the last century in explaining the progress of civilization and religion, is entirely wrong. Applying the principle of Darwinian evolution to human life, both body and mind, these infidels maintained that primitive man had neither civilization nor religion of any kind; that his ways of life were most crude and rude; that only gradually by long stages through the centuries man learned better and higher forms of life, and that thus he ultimately attained some sort of civilization. During these same long periods, they said,

man also emerged from a crude polytheism into a more refined belief in many gods, and ultimately into pure monotheism. Learned men of to-day, well versed in the undoubtedly difficult problems of the history of civilization and religion, freely admit that the results of modern historical researches do not conflict with the Bible narrative of a primitive divine revelation and its civilizing blessings among mankind. The complex problem of how the most ancient nations and tribes gradually fell into barbarism and idolatry, has long ago been explained by Christian philosophers and theologians.

3. Of the attacks against the Bible derived from the physical or natural sciences, like astronomy, geology, physics, biology, etc., Pope Leo XIII. says that they are "peculiarly dangerous to the masses, and also to the young beginning their literary studies". In reply to all such attacks the Pope says: "There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, 'not to make rash assertions, or to assert what is not known as known'. If dissension should arise between them, here is the rule also laid down by St. Augustine, for the theologian: 'Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and, whatever they assert in their treaties which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it, as well as we can, to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so.' To understand how just is the rule here formulated we must remember, first, that the sacred writers, or, to speak more accurately, the Holy Ghost 'Who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation'. Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as

the Angelic Doctor also reminds us— 'went by what sensibly appeared', or put down what God, speaking to men, signified in the way men could understand and were accustomed to."

When God inspired the sacred writers He did not want them to write a handbook of natural science or a compendium of profane history, but a manual of religious instruction. Hence they do not look at the physical world and its doings with the eyes of the strict scientist, but rather with those of the pious messenger of God. The points of view of the one and the other in looking at the things of nature are radically different. These views when expressed in words may create a difference in appearance which need not be one in reality. According to its religious purpose the Bible does not use the language of exact science, but the common language and usual expression of the people, which is the only correct language of human and divine pedagogy. In using the things of the physical nature in order to explain and illustrate the mysteries of God, of His truths and His laws, the inspired writer had to speak a language which the people could understand, just the same as religious teachers do in our own more progressive and better informed times. It was not the duty of the sacred writer to correct the false and mistaken notions of the people regarding the material and physical things of nature. They were only to teach the truths of God and of the things of God.

4. Biblical Chronology, especially that of the Old Testament, which is undoubtedly a very difficult problem, is a most fertile source of attacks against the credibility or truthfulness of the Bible.

It is true that the modern study of Assyrian, Babylonian, and Egyptian history and archæology as well as the modern discoveries in geology have furnished remarkable results in support of the biblical narrative and its approximate dates; yet there still remains a great uncertainty in regard to the biblical chronology of the Old Testament, in consequence of which the traditional four thousand years from Adam to Christ may safely be increased so seven thousand. However, these chronological calculations have no essential bearing on the main purpose of Holy Scripture, which is to show the gradual unfolding of the plan of Divine Redemption in the history of the chosen people.

The period of the primitive history from Adam to Noah embraces 1656 years according to the Hebrew Text, 1307 years according to the Samaritan Text, and 2256 years according to the Septuagint. It is absolutely impossible to say which is the correct number. These texts are all transcripts from the original books which undoubtedly gave the true numbers, and it is quite evident that by the fault of copyists in many cases false numbers crept into our present texts. This is very easily explained when we remember that the early Jewish writers had no separate numeral signs as we have, but had to use the ordinary consonants with probably some distinctive signs. A similarity of the consonants or an oversight in one of the distinctive signs would at once change the original number. Another source of uncertainty arises from the fact that we do not know whether the long genealogy in Genesis ch. 5 is a complete and continuous enumeration, or any members in the chain are omitted.

These same remarks apply to the period from Noah to Abraham. The genealogy of Noah's descendants in Genesis ch. 11 labours under the same doubt.

With the call of Abraham, chronology by the help of Egyptian and Assyrian documents becomes a little more definite, though it is still vacillating in many dates which are matter of conjecture. Jacob went to Egypt 215 years after Abraham's call. How long did the Israelites remain in Egypt? Exodus xii. 40, says 430 years. But biblical scholars maintain that this long period is to be counted from the time when Abraham first went to Egypt (Gen. xii.), and that the actual stay of the Israelites in Egypt was not more than about 250 years. It is impossible to fix the year of the Exodus from Egypt under Moses; but it may be safely stated that it did not take place before 1500 nor after 1436, B. C., when king Amenophis II. died, who was in all probability the Pharaoh before whom Moses and Aaron appeared to demand the liberty of their people (Ex. v.).

The chronology of the period of the Judges from Josua to Saul is uncertain for two reasons: first, that the numbers of years attributed to the various Judges are faulty or merely round numbers; secondly, that several Judges being successively enumerated may have reigned contemporaneously in different sections of Chanaan. This will easily explain the apparent contra-

diction, when 3 Kings vi. 1 says that from the Exodus out of Egypt to the building of Solomon's temple there were 480 years, while the years given to the Judges, Saul, and David amount to 600 years.

Regarding the period of the Kings to the exile the general data of the Bible are pretty well supported by contemporary data in the history of Egypt, Babylon, and Assyria. But as to the exact dates of particular events or individual kings there still exists a great uncertainty. Here again we must insist that the number of years, even the original texts were absolutely correct. But with our present texts, difficulties in the chronological computation arise from several sources. First, often the exact point where the numbers begin or end, is missing; secondly, often the numbers are round or general, not mathematically exact; thirdly, the length of the reign of the several kings is sometimes given without stating when it began, while at other times it is put along-side with events in the life of another king (synchronisms); fourth, it is quite apparent that either many numbers have become corrupted in the transcripts, or that we do not sufficiently understand that peculiar ways of the Jewish chronological computations. Strange to say, there is only one event during this whole period about which biblical and Assyrian data agree, the conquest of Samaria in 722, B. C. (4 Kings xvii. 6 ff.).

The chronology of the books of Esdras and Nehemias presents a number of difficulties mainly for the reason that the Persian kings are only mentioned by names common to several of these rulers. The exact dates of the return of the main portion of the Israelitic people from exile, and of the laying of the corner-stone and the building of the Temple are matter of mere conjecture. This, however, does not materially affect the main story which clearly shows how Divine Providence was shaping and guiding the destiny of the people of Israel.

The chronology of the books of Maccabees presents some difficulty for the simple reason that the first book sets the beginning of the Seleucid Era, 312 B. C., in spring, while the second book sets it in fall, which evidently does not interfere with the truth of the narrative itself.

The chronology of the New Testament presents no great difficulties, especially if one keeps in mind the difference between the old Roman and the Dionysian Era. See below p. 116.

C. *Biblical Criticism.* The science and art of judging properly of the genuineness (authenticity), integrity, and credibility of the sacred books is called *Biblical Criticism.* It comprises two parts: *textual criticism* whose main object is the internal form or the text of the Bible; and *historical criticism* which concerns itself with the external conditions or the history of the sacred volume. The history of Catholic Biblical Science during the sixteenth, seventeenth, and eighteenth centuries shows evidently that Catholic scholars were not ignorant of the canons of a right criticism, and knew well how to use the means of critical inquiry then placed at their hands for the defence of the sacred books. But, since the time when the Protestant principle of private judgment had, by the law of inherent necessity, developed into Rationalism and pure Naturalism, these infidel forces have made the most strenuous assaults not only upon the divine character, but also upon the authenticity and credibility of the biblical books. For this purpose every field of human science had to furnish its quota towards "a critical examination" of the Bible.

Speaking of a modern phase of this misdirected criticism, Leo XIII. says: "There has arisen, to the great detriment of religion, an inapt method dignified by the name of 'Higher Criticism', which pretends to judge of the origin, integrity, and authority of each book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with utmost care; and that in this matter internal evidence is seldom of great value except as confirmation. To look upon it in any other light will be to open the door to many evil consequences, . . . and this vaunted 'Higher Criticism' will resolve itself into the reflexion of the bias and prejudice of the critics."

The radical faults of modern Higher Criticism as applied to the Bible are a) the excessive, if not exclusive, use and application of internal or intrinsic criteria, a method exposed to the greatest danger of mere prejudice and subjectivism; b) too exclusive a taxation of the document with an unjustifiable neglect of the author and his credibility; c) the under-valuation of tra-

dition as a means of historical evidence; d) very often an open partiality against the Christian religion, which sometimes amounts to a positive denial of everything supernatural in the Bible; hence mystery is said to be poetic imagery; miracle, a fable; religion, a myth; history, a legend or pious allegory. A critic who denies historic Christianity and its teachings, must logically use every weapon of criticism to destroy the historic character and credibility of the Bible.

6. THE ORIGINAL TEXT.

1. THE THREE LANGUAGES in which the sacred books were originally written, are the Hebrew, the Aramaic, and the Greek.

a) *The Hebrew Text.* Nearly all the books of the Old Testament were written in this language. Hebrew (from *ebher* — the country beyond, a name given to Abraham, Gen. xiv. 13, and his family, who came from beyond the Euphrates; or from *Heber*, a descendant of Sem and ancestor of Abraham, Gen. xi. 14) was the vernacular of the Israelites until after their return from Babylon, when Chaldean became the language of the people, while Hebrew remained henceforth the official or liturgical language of the Synagogue.

The Hebrew characters (letters) as now found in the oldest manuscripts are called "square letters or square writing", on account of their peculiar form, which is altogether different from the original old Semitic form of the alphabet in which the Bible was written, and which was of a rounded or cursive form called the Phœnician. The new or square form dates only from the time of the return from the Babylonian captivity. It is a matter of conjecture to assign the exact time when the sacred books were first copied in square characters; many believe it was done under Esdras.

It is the uniform Jewish tradition, accepted by the Fathers and by many of the foremost Catholic commentators, that Esdras collected the scattered sacred books, corrected what had been corrupted in the text, put the books and their different parts in proper order, and thus produced the first regular collection of the inspired books then existing. After Esdras, it became the duty of the Scribes or Enumerators (because they counted the words and syllables) to preserve the correct text. After the

destruction of Jerusalem, the great rabbinical schools of Babylon and Tiberias kept up the study of the sacred books, and gathered up the various readings of the text and the traditions among the Jewish people regarding the interpretation and application of the Mosaic law. Finally, in the third and fourth centuries after Christ, all these traditions, disquisitions and corrections were gathered in writing, and thus resulted the great literary work called the *Talmud* (study). It consists of two parts: the Mishna, containing the Mosaic law with the old Jewish traditions, and with particular rules on the sacred text, its transcription and pronunciation; and the Gemara, containing the learned discussions, interpretations and explanations of the rabbis in reference to the Mishna. The critical work of the Talmudists was taken up in the vi. and vii. centuries by the so-called Masorets, the learned rabbis, who collected from the Talmud and other Jewish scholars all the critical, grammatical, and exegetical observations referring to the Jewish Bible. This remarkable critical apparatus is called the *Masorah* (Tradition).

Formerly the Hebrews used to write in continuous lines, and only the consonants, as they had no vowel-signs. As the main object of the Masorets was to establish the Hebrew text in the form that would most faithfully represent the original, and to fix the text and the correct pronunciation for ever, after, they used written vowels, tonic accents and signs of punctuation, and drew up detailed rules in regard to transcribing the text. This Masoretic text is the only Hebrew text extant. It is to be regretted that, notwithstanding the immense labour spent, it cannot always be considered critically correct; yet it is undoubtedly of very great value. Catholic scholars still maintain with Bellarmin that "its errors are not such as to destroy the integrity of the Sacred Scriptures in regard to faith and morals".

b) *The Aramaic Text.* In this language were written portions of the book of Daniel (ii.—vii.); of 1 Esdras iv.—vi.; vii. 12—28); a verse in Jeremias (x. 11); probably also Daniel (xiii. xiv.); Esther (x.—xvi.); all of Tobias and Judith, and the Gospel of St. Matthew. Aramaic (also called *Chaldean,* because it came from Chaldea) together with the Hebrew and the Assyrio-Babylonian (preserved in the cuneiform writings) constituted the great North-Semitic family of tongues, while Arabic, to which the Ethiopic is allied,

became the language of the Southern Semites. Aramaic spread from the East all over the West to the Mediterranean Sea and became an international language, which, from the time of the exile, displaced even the Hebrew. The Jews in Babylon learned to speak Aramaic as easily as Hebrew. In fact, when they returned from Babylon, Aramaic had become their vernacular. This may explain the fact that so many portions of the later biblical books are written in this language, and that in some places the writer turns from one language to the other.

There were two great dialects of the Aramaic — the Eastern (Syriac) and the Western (to which belongs the Samaritan). The latter is the language of the Bible and was spoken in Palestine at the time of Christ, although it is called Hebrew in John xix. 20; Acts xxii. 2. It is also the language of the famous Targums.

c) *The Greek Text.* The Greek language of the Bible in the book of Wisdom, the 2 Maccabees, and the New Testament, excepting the Gospel of St. Matthew, is quite different from the old classical Greek. It is more like the Hellenic dialect spoken throughout the Macedonian Empire under Alexander the Great (hence sometimes called the Macedonian-Alexandrian dialect). At the same time it retains a great many characteristics of the Semitic language.

In the manuscripts two different characters or forms of letters occur. The older manuscripts are written in *uncial* letters *(majuscules)*, a sort of capital letters without connecting lines or ligatures, so that each letter stands alone and separate from the preceding and the following ones. In the ninth century copyists began to use *minuscules*, that is small letters of cursive form connected with one another.

The old Greek manuscripts are written in continuous lines without separating words and phrases and without using any punctuation marks. It is only in the seventh century that we meet with such a sign; viz., a point placed either at the top, or bottom, or in the middle of the line. More signs came into use during the tenth century.

Finally, in the older Greek manuscripts with uncial letters a great many abbreviations are found, usually indicated by a short line or dash over the respective letters (Fig. 2, page 35).

2. As regards THE DIVISION of the biblical text, since the third century, the Hebrew Bible was divided into longer and shorter sections. These sections in the Pentateuch were called Paraschas; in the other sacred books, Haptharas. They were arranged for the public readings in the Synagogue, where at least one Parascha was to be read every Sabbath. In the poetical books, the rhythmic members were indicated by separate lines, thus producing regular verses. The present division was introduced into the Hebrew Bibles in the fifteenth century.

As regards the Greek books, already St. Clement of Alexandria and Justin Martyr speak of *Pericopes* of the New Testament used for liturgical readings. Early mention is made in the fifth century of a division of the Gospels, the Acts of the Apostles, and the Epistles, into fifty-seven sections for the fifty-seven Sundays and Feasts. Since the seventh or eighth century we meet a division of the Gospels into Titles or Breves, of which Matthew has sixty-eight, Mark forty-nine, Luke eighty-three, John eighteen. The distribution of Bible passages into our present Epistles and Gospels for Sundays and Feastdays is said to be the work of St. Jerome, undertaken at the request of Pope St. Damasus. It certainly has been in use at Rome from time immemorial. In the fifth century Deacon Euthalius of Alexandria, in copying the New Testament, began to write as many words in one line (*stichos* as were to be continuously read. This method was called *stichometry*, i. e. writing in lines according to the sense of the text. However, this method was soon abandoned; but the ends of these lines (verses) were now marked by points. It was the beginning of regular punctuation.

The present division of the whole Bible into chapters seems to owe its origin to Cardinal Langton of Canterbury († 1228). Cardinal Hugh of St. Carus († 1263), who made the first verbal concordance of the Bible, for easier reference imagined each chapter again divided into seven parts, indicated (in his concordance, not in the Bible) by the corresponding letters a, b, c, d, e, f, g. This division is still retained in the Missal and Breviary. But the present numbering of *verses* in the Bible is due to Robert Etienne (Stephanus), the famous Parisian printer, who first introduced them in his Greek-Latin edition of the New Testament, 1551.

It must be observed that very often the present division into chapters and verses does not correspond with the internal context or the meaning of the text, and is then anything but a help to the easier and better understanding of Holy Writ.

3. THE TEXT of the Bible as now preserved in the numerous manuscripts and printed copies, whether of the original tongue or of versions, shows, indeed, a great variety and difference of single words and whole sentences. These differences are called "Variant Readings" *(variantes lectiones)*. Considering the history of the original sacred books, of the numerous transcriptions made from them, of all the manuscript translations, etc., it would be a sheer miracle, were these differences any less. The large number of these Variant Readings can be easily explained without having recourse to the charge of clearly intended fraud or falsification. They are, undoubtedly, due to mistakes of the ear and eye of the numerous scribes who, in the course of centuries, copied the sacred text (as in omissions, transpositions, confusion of similar sounds in dictation, wrong separation of words written together, false solution of abbreviations, mistaking letters of similar form), or to changes made in good faith (changes in spelling or grammar, substituting a clearer term or phrase for the less obvious one, change and addition of parallel places and citations, insertion of mere marginal notes into the text). With all this in view, it seems rather wonderful that, notwithstanding their great number, they affect merely the external form, but do not touch the substance, nor in the least alter the moral and dogmatic doctrine. Richard Bentley, the eminent English Bible critic, rightly observes that not one of these varying readings, in whatever way it be handled, can be made to change even the most unimportant point of faith or morals. The number of these verbal variations in the Hebrew manuscripts, which are all based on the Masorah, is comparatively very small; but it is very large in the Greek manuscripts, especially of the New Testament, and in the Latin Vulgate editions. In recent times biblical scholars have collected these varying readings for the sake of textual criticism. Foremost among these were two Catholic priests, John Bernard de Rossi († 1831) for the Hebrew text, and Charles Vercellone († 1869) for the Vulgate. At the suggestion of the Biblical Commission, Pope Pius X. by letter

dated April 30th 1907, requested the Primate-Abbot of the Benedictine Order to have the learned men of the Order make a new collection of the "Variant Readings" of the Latin Vulgate.

7. IMPORTANT ANCIENT VERSIONS.

Of all the translations of Holy Scripture the two most important are the Greek *Septuagint* and the Latin *Vulgate*. There are also a few others which are of great help in establishing the genuine text of the Bible or of its parts.

1. The oldest Greek translation of the Old Testament was undertaken in the third century B. C., for the benefit of the numerous Jews who, since the time of Alexander the Great, lived in Egypt. It was made in Alexandria, and the greater part of it completed in the years 250—200 B. C. Under Ptolemy Lagi and his son Philadelphus (about B. C. 286), the five books of Moses were translated into Greek, as the legend has it, by seventy or seventy-two learned Jews, whence the name of *Septuagint*, that is, the version of the Seventy (LXX). When, in the course of a century, the other books of the Hebrew Bible had also been translated into Greek, the name *Septuagint* was given to the whole work. The Septuagint contains all the books of the Catholic Canon of the Old Testament, and had the approbation of the Apostles, inasmuch as it was used by them and is frequently quoted in their writings. The translation of the Old Testament into the Hellenic dialect, then the international language of the civilized world, greatly helped the spread of revealed truths among the heathens. The numerous Jewish proselytes and the first Christians from among the Gentiles had obtained their first knowledge of the Bible through the Septuagint, a circumstance which led the Apostles to use it in preference to the Hebrew original. The Egyptian Jews instituted a feast to commemorate the translation of the Books of Moses into Greek, whereas at a later period the Scribes and Pharisees in Jerusalem made the anniversary of its completion a day of fasting, since to their narrow apprehension that day seemed as calamitous to Israel as that on which the golden calf had been set up. The Septuagint was always held in high esteem in the Church; indeed, some Fathers thought the version was inspired. From

it derive the Itala, the Coptic, Ethiopic, Armenian, Gothic, Slavic, Arabic, and later Syrian versions.

2. The Latin *Vulgate* is almost exclusively the work of St. Jerome, who undertook it at the request of Pope Damasus (366—384). With the exception of the Psalter and a few deuterocanonical books, which are from St. Jerome's revision of the Itala, the books were translated by him directly from the Hebrew and the Greek texts. The Vulgate became by degrees, and especially from the time of Gregory the Great (590—604), the only Latin version of the Bible used in the Western Church; hence its name *Vulgata*. (common or popular). The Council of Trent has declared its *authenticity* both as to its books and their contents. From this declaration it is certain that the Vulgate correctly reproduces the essential contents of Holy Scripture, and contains nothing contrary to its true sense. But it was not the intention of the Council to pronounce the Vulgate free from all errors and superior to the original text. During the twelve hundred years of its existence, the Vulgate, at the time of the Council of Trent, had attained wide diffusion, being read in hundreds of various manuscript copies. But, unfortunately, the text of St. Jerome's translation had thereby become greatly disfigured and falsified. Hence the Council decided that a new edition with the genuine text of St. Jerome should be published and henceforth used as the official text of the Bible. The work of revision was begun by Sixtus V. and finished under Clement VIII., in 1592. However, this revision was still very imperfect, and it was soon recognized that further efforts had to be made towards a perfect restoration of St. Jerome's translation. Individual efforts were made from time to time; but three centuries passed, before another official action was taken. In 1907, Pius X. asked the Benedictine Order to undertake the work of a new revision. At his request a commission of Benedictine scholars, with Abbot (now Cardinal) Gasquet at the head, was constituted in the autumn of 1907. As a result of this remarkable work the newly revised text of Genesis was published by the Vatican Press, in 1926 — a living testimony of the solicitude of the Catholic Church in promoting the study and true higher criticism of the Bible.

3. By the name of *Itala* is meant an old Latin version of the Bible, made in Italy and known in the fourth century as the most

popular and the older and more venerable among the many then extant Latin versions. It was made from the Greek and dates back to the second, if not to the first century. Of this version we have the whole New Testament, but only part of the Old one. Portions of the Itala text are still preserved in the liturgical books of the Church, especially the Missal.

4. An interesting version of the Mosaic books is the *Samaritan* version, made a short time before Christ. It must be well distinguished from the highly important so-called Samaritan edition of the Hebrew Pentateuch, which is at least seven hundred years older, and gives the Hebrew text in Samaritan letters.

5. Of *Chaldean* translations there are still seven extant, each of which gives only the one or the other book of the Old Testament. Inasmuch as these are not simply literal versions, but rather paraphrases, they are called *Targums*, i. e. explanations. The Targums of the Jewish proselyte Onkelos (containing only the Pentateuch) and of Hillel's disciple Jonathan (containing most of the historic books and of the prophets) belong to the first Christian century, and are highly valuable for textual criticism.

6. The most famous *Syrian* version is the so-called *Peschito*, i. e. plain or simple version. The Old Testament was translated from the Hebrew by several Jewish writers probably in the first Christian century, while the New Testament version was made in the second century by a Christian. The Syrian translation of the deuterocanonical books of the Old and the New Testaments were added to the Peschito manuscripts some time before the fourth century. A Syriac version of the Gospels, discovered in 1892, is even older than the Peschito. There are two other Syriac versions of the Old Testament, both made from the Septuagint, the one in the sixth century by order of Philoxene, bishop of Mabug; the other in the seventh century. Both were used by the Monophysites.

7. Of the *Coptic* version, made for the Christians in Egypt during the second century after Christ, we have only fragments. A very rich find of Coptic manuscripts of the Bible was made in 1910 at the monastery of St. Michael in the Egyptian Fayum. But the *Armenian* version, made in the fifth century for the Christians of Armenia, comprises the books of both the Old and the New Testaments; printed in Amsterdam, 1666. An *Ethiopic*

(Abyssinian) version was made in the fourth century, probably by St. Frumentius, the apostle of Æthiopia. Parts of it were printed in Rome as early as 1513; the whole New Testament in 1548.

8. The *Gothic* version was made in the fourth century by the Arian bishop Ulfilas († 383) from the Greek text then in use in Constantinople. Although it contained both Testaments, we possess at present only a few Old Testament fragments and a large portion of the Gospels and of St. Paul's Epistles. These Gospels are preserved in the famous "Silver Codex", written (with silver ink on purple parchment), in Italy in the fourth or fifth century, and now kept in the university library of Upsala in Sweden. It is the oldest known manuscript of this description. The text was first printed in 1665 at Dortrecht.

9. The *Slavic* version, made in the ninth century by SS. Cyril and Methode, the apostles of the Slavic nations, presents an old dialect in use among the Slavonians and Bulgarians of that time. It is still retained in the old Slavic liturgy. The Slavic Psalter was first printed at Cracow in 1481, the Gospels in 1512, the whole Bible in 1581.

8. EARLY MODERN VERSIONS.

1. We have no *Anglo-Saxon* translation of the Bible, not even parts of it, anterior to the eighth century. To Venerable Bede († 735) is attributed the translation of the whole Bible; to king Alfred (ix. century) a version of the Psalms, and abbot Ælfric (x. century) is said to have translated most of the historical books of the Old Testament. Yet no complete translation is known to exist; so far only fragments have been found and published. A Northumbrian version of the Gospels is believed to date as far back as the eighth century. During the evolution of the English language from Saxon and French, the monk Richard Rolle of Hampole translated the Psalms (1349). A complete translation, falsely ascribed to Wycliffe, was published in 1500; bishop Usher assigns it to the year 1290; others attribute it to the priest John Trevisa, who lived about 1357. Wyclif's translation followed in 1380. With the violent separation of England from the Church, the country was flooded with Protestant versions (Tyndale's 1531, Coverdale's Great Bible 1539, Wittingham's

Geneva Bible 1560, Parker's Bishops' Bible 1568, later King James's Bible, 1611). As an antidote, a Catholic translation was brought out in the English College of Douay (France), under the direction of William, later Cardinal, Allen. Stapleton, Martin, and Bristow were the actual translators; Thomas Worthington added the notes. The New Testament was published first in 1582 at Rheims, whence its designation "the Rhemish Version", the complete version appeared at Douay in 1609 under the title: "The Holie Bible faithfully translated into English out of the authentical Latin, 2 voll." The Douay Bible has gone through numerous editions. The best known revision, with excellent annotations, is by Dr. Challoner, Catholic bishop of London, first published in 1750 and since then universally used by English-speaking Catholics. A new critical edition was published later in the United States by Archbishop Kenrick of Baltimore.

2. *German* translations of several smaller portions of the Bible, partly of the Old and partly of the New Testament, are frequently met with from the eighth to the twelfth century. More numerous as well as more comprehensive versions were made in the following centuries. The whole Bible was translated into German fully a hundred years before Luther.

3. Manuscripts of *French* translations go back as far as the eleventh century; at the end of the thirteenth century the whole Bible was translated. Manuscripts of *Spanish* (Castilian) versions do not reach beyond the fifteenth century. *Polish* translations are known to have existed already in the thirteenth century, while a *Bohemian* version of the Gospel of St. John belongs to the tenth century. Many *Italian* translations of the whole Bible as well as of separate parts reach to the fourteenth century. *Hungarian* versions were made by Benedictine monks as early as the thirteenth century. The Vienna Codex of the Old Testament in Hungarian belongs to the fourteenth century. Another translation of the whole Bible was made by the monk Bathyani (1456). *Danish* and *Scandinavian* versions existed already in the thirteenth century. The same must be said of *Hollandish* (Dutch) and *Flemish* versions. An *Irish* version of 1347 is attributed to an archbishop of Armagh. Ancient Gaelic versions of various parts of the Bible go back to the seventh century.

In this connection it is well to remember that nearly all these so-called modern versions were made for the private use of the faithful, while the translations in ancient languages were reserved for the official and liturgical use of the Church. The fact is an evident proof that the Catholic Church did not deprive the people of the Bible. All the sacred books that are of special advantage for the unlearned people had been translated into the vernacular languages long before Protestantism was born. By their transcriptions and translations the monks and nuns were the chief preservers and propagators of the Bible, so that, at the end of the Middle Ages, as the above sketch clearly shows, all Christian nations possessed the Bible, either entire or in part, in their own language; and this notwithstanding the facts, that not many of the people were able to read or to write, that Latin was the language of the schools and the educated classes during the Middle Ages, and that a manuscript Bible represented a whole fortune.

9. THE PRINCIPAL MANUSCRIPTS.

As is the case with most of the writings of antiquity, the *Autographs* or originals written by the hands of the inspired writers have not come down to us. The originals themselves, like the very earliest copies made from them, did not survive the many and cruel persecutions against Jews and Christians and the great social and political upheaval of ancient and mediæval Christendom. The ancient Church historian, Eusebius, narrates that emperor Diocletian published an edict A. D. 303, commanding the Christians to hand over *(tradere)* to the pagan prefects their sacred books so that they might be burnt. Christians who, to save themselves, complied with the edict, were called traitors *(traditores)* and considered like apostates.

Thus it happens that at present we possess only transcript copies or *Apographs* of the biblical text. These are commonly called Biblical Manuscripts (handwritings), which term is principally applied to those giving the original text, though it is also used for the older manuscript translations.

While it is generally admitted that the material used for the original sacred books was papyrus, there is at present only one manuscript Apograph known of this material. The older manu-

scripts consist usually of parchment or neatly prepared calf-skin (vellum); the younger ones (since the year 1000) of a sort of paper, later of linen paper. The size varies from the folio to the small octavo. Usually a page has two or three columns of text. The letters or characters are uncial letters in the older, minuscule letters in the later manuscripts. In some manuscripts, the biblical text is written over or across an earlier writing which has been more or less erased or rubbed out. These are called *Palimpsests* or rescript (re-written) manuscripts.

Although most of the earlier transcripts give us only parts or fragments of the Bible, very few comprising all the books of either Testament, yet, from a critical comparison and study of them all combined, we can establish the Bible text whole and entire with sufficient assurance of its genuineness and integrity.

1. The number of *Hebrew* manuscripts is quite remarkable, at least fifteen hundred are known; some were found even among the Jews in China and on the coast of Malabar. What is considered the oldest Hebrew manuscript, dating from the tenth century, was found in 1839 in the Crimea. It contains only the later prophets. No other Hebrew manuscript goes further back. The Hebrew text which they all present, more or less faithfully, is the so-called Masoretic recension. The manuscripts destined for public use are in the form of rolls (Megiloth), and are beautifully written.

2. Of *Greek* manuscripts we also possess a great number. About two thousand refer to the New Testament text. The oldest manuscripts of the Old Testament as well as of the New Testament date back to the fourth century, towards the end of the great Christian persecutions. There are over three hundred manuscripts of the Septuagint text. The following are the most important: they are all written in so-called uncial letters and have the form of books, not of rolls.

a) The *Sinaitic* Manuscript (Codex S), discovered in 1859 in the Monastery of St. Catherine on Mount Sinai by Constantine Tischendorf. It belongs to the fourth century and is now in St. Petersburg. Originally, it came from Constantinople, as Tischendorf surmises, and belonged to the number of the fifty precious Bible manuscripts made by order of Constantine the Great for the churches of his imperial city. It contains the greatest part

of the Old Testament and the whole New Testament. A facsimile edition was published in St. Petersburg in 1862.

b) The *Vatican* Manuscript (Codex B), in the Vatican Library in Rome (Fig. 2). It bears signs of great antiquity, dates back, at any rate, to the fourth century, and comprises the whole Septuagint and the New Testament with few exceptions. A beautiful photo-lithographic facsimile edition in six large volumes was published in 1868 ff. at the expense of Pius IX.

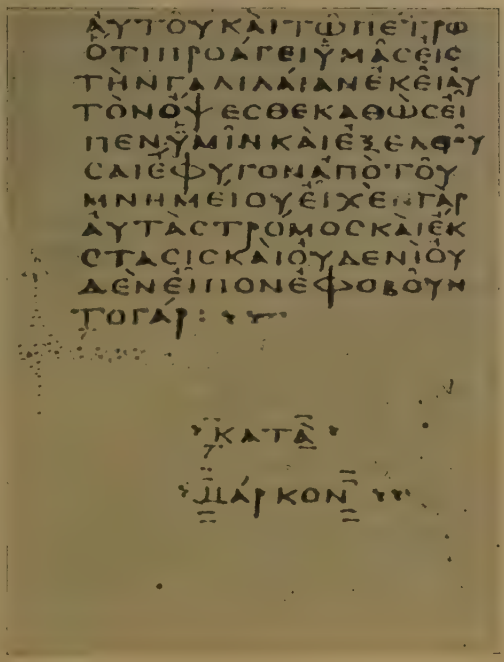

Fig. 2. From the Gospel of St. Mark, xvi.7 8. Vatican Manuscript (Codex B).

c) The *Alexandrine* Manuscript (Codex A), found in a monastery on Mount Athos, belongs, probably, to the fifth century. It contains the entire Septuagint and the New Testament with some gaps. It is in the British Museum in London, which published a photo-lithographic edition of it in 1882.

d) The *Parisian* Manuscript (Codex Ephraem C), from the fifth century, contains the greater half of the New Testament and some fragments of the Old Testament. In the twelfth century some writings of St. Epraem were written across the Biblical text on these parchment leaves. This palimpsest codex is in the National Library at Paris.

e) The *Beza* or *Cambridge* Manuscript (Codex D) contains the Gospels and Acts of the Apostles in Greek and Latin. It dates

from the sixth century and was donated by the famous Calvinist scholar Beza to the University of Cambridge.

3. Little need be said of the *Latin* Manuscripts, as they only represent the text of Latin translations. Of the oldest Latin version (*Itala*) mere fragments are preserved in some Greek manuscripts and palimpsests. These go no further back than the sixth century. The famous Vulgate of St. Jerome, either entire or in parts, is extant in several famous manuscripts belonging to the fifth and sixth century and preserved in the libraries of Fulda in Germany, Florence and Bobbio in Italy.

10. THE FIRST PRINTED BIBLES.

Let it be remembered that the Bibles here mentioned, except some Hebrew Bibles, are all Catholic editions. Luther's German translation was begun in 1522 and finished in 1534; Gutenberg of Mayence did not use movable types before the year 1450. With these two facts before us, even a superficial glance at the following data will prove how utterly ridiculous is the old Protestant fable that Luther was the first to "find the Bible and free it from the chains placed about it by the Church". The fact is, that, while the Bible manuscripts, in the original as well as in the vernacular tongue, had already been made fairly accessible to the rich and the educated, the invention of the printing press rapidly multiplied the Book of Books and brought it nearer to all classes, till men and women became zealous readers of the Bible. During the eighty years between Gutenberg's invention and the beginning of the Protestant Reformation at least five hundred editions of the Bible were printed in Europe.

1. *Hebrew.* The first printed book of the Hebrew Bible was the Psalms, Bologna 1477; then came the Pentateuch, ib. 1482; then the Prophets in 1486; later the so-called Hagiographa at Naples in 1487. Finally, in 1488, the first complete Hebrew Bible was printed at Soncino, in folio size, with vowel points and accents. Two other complete editions: the one printed at Brescia in 1494, from which Luther made his German translation; the other printed 1514–1517, published in the Complutensian Polyglot, Alcalá 1521.

2. *Greek.* The first printed parts of the Greek Bible are the Psalms (Psalter), Milan 1481, and some fragments from the Gospels

of SS. Luke and John, Venice 1504. The New Testament was first printed in the Complutensian Polyglot, 1514, and later by Erasmus in Basle 1516 (the version used by Luther). The Old Testament also was first printed by Cardinal Ximenes in 1517, and in the following year by the famous printer Aldine (Manutius) at Venice.

3. The *Syrian* and *Chaldean* versions were first printed in the Polyglot of Cardinal Ximenes, the *Samaritan* version also in Walton's London Polyglot, 1657. Regarding the Armenian, Æthiopic, Gothic and Slavic versions see page 30 and 31.

4. *Latin.* The very first book ever printed is the Latin Vulgate, published in Mayence in 1450. Within the next fifty years at least a hundred new editions were printed. Probably no printed book of that time had a wider circulation.

5. *Modern.* The first *German* Bible was printed in 1466, probably in Straßburg. Until 1520, thirteen years before Luther printed his translation, over twenty editions followed in High German, four in Low German, besides some ninety editions of the Gospels and Epistles for Sundays, fourteen Psalters, etc. The entire Bible in *Italian,* translated by the Camaldulese monk Nicholas de Malermi, was printed in Venice in 1471. Nine other editions followed till 1500, and twelve more were published with episcopal approbation during the following century. In *French* the Psalter was printed in 1474; the New Testament at Lyons in 1478; the whole Bible at Paris in 1487, this being the version made by J. de Rely, confessor of King Charles VIII. Bibles in the *Holland* (Low German or Dutch) language were published in Cologne and afterwards in Lübeck in 1494. But the first printed Holland Bible is that of Delft, 1477. A *Spanish* translation of the Bible, ascribed to the Carthusian monk Boniface Ferrero, was printed in Valencia in 1478. The *Bohemian* New Testament was first printed in Pilsen in 1475; the whole Bible, in 1488, at Prague. A *Polish* Psalter was printed in Cracow, in 1514; the books of Solomon, ib. 1522; and the whole Bible, ib. 1561. Of the earliest printed *English* Bibles no definite dates are given; but it is generally assumed that the Gospels and Epistles were printed at the close of the fifteenth century, and the whole Bible at the beginning of the sixteenth century.

6. *Polyglot* ("many-tongued") *Bibles.* By this term are meant printed editions of the Holy Scriptures containing various versions

together with the original text. The first and the most famous Polyglot Bible is the one printed at Alcalá in Spain (Latin name *Complutum*; hence called "The Complutensian") by Cardinal Ximenes from 1514 to 1517, in six large folio volumes. It contains, besides a Hebrew and Chaldean Lexicon, the Hebrew text, the Septuagint, the Chaldean Targum of Onkelos, the Latin Vulgate as well as separate Latin translations of the first three texts. From 1569 to 1571 King Philipp II. of Spain had another Polyglot printed at Antwerp, which also contains the New Testament in Syriac. A new edition with the addition of the Samaritan (Hebrew) Pentateuch, the Syrian Old Testament, and the Arabic Bible, was published by Le Jay in Paris in 1645 (10 voll. large folio). But all these editions are far surpassed by the so-called London Polyglot of Brian Walton, published in 1657, which contains not only all of the Paris edition, but also the Samaritan version, the Targum of Jerusalem, the Æthiopic version of the Psalms, Canticle of Canticles, and the New Testament, and finally, the Persian version of the Pentateuch and the Gospels.

II. INTERPRETATION OF THE BIBLE.

1. *The Principle.* a) The great and universal principle of Bible interpretation is laid down by St. Peter in his Second Epistle, where he says that "no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost" (i. 20, 21). Sacred Scripture, being the work of the Holy Ghost, can be rightly interpreted by Him alone and under His guidance. Hence the authoritative exposition of the Bible is the prerogative of the Church, instituted by Christ for the purpose of announcing and explaining without error the revealed truths of God. This the Church is to do in virtue of the continued assistance of the Holy Ghost, the Spirit of Truth promised to her. St. Paul, 1 Cor. ii. 7 ff. and 2 Tim. iii. 16 lays down the same principle.

The Council of Trent, "in order to curb rebellious spirits", issued a decree concerning the interpretation of Scripture, which was renewed by the Vatican Council in the following terms: "We, renewing the said decree, declare this to be its meaning: that in matters of faith and morals, pertaining to the building up of Christian Doctrine, that is to be held up as the

true sense of Sacred Scripture which Holy Mother Church hath held and doth hold, to whom it belongeth to judge of the true sense and interpretation of the Holy Scriptures, and therefore that it is permitted to no one to interpret the said Sacred Scripture against this sense or, likewise, against the unanimous consent of the Fathers" (Const. I, chapter 2).

Private interpretation therefore, that is the reading, study, and exposition of the Bible by private persons, must be entirely subject to the guidance of the Church, if it is to be "profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work" (2 Tim. iii. 16, 17).

b) The necessity of divine guidance to the right and full understanding of the Bible appears from the singular character of the Holy Book. First of all, it contains "many things which are beyond the power and scope of the reason of man; that is to say, divine mysteries, and all that is related to them." Mysteries of the Divinity, of the Divine Providence in the natural and supernatural order, with whole nations as well as with single individuals, miracles and prophecies, diabolical powers and preternatural agencies meet us on every page. There are passages with "a fulness and a hidden depth of meaning which the letter hardly expresses and which the laws of interpretation hardly warrant.... It must be recognized that the sacred writings are rapt in a certain religious obscurity, and that no one can enter into their interior without a guide" (Leo XIII.). Secondly, even from a natural point of view, the Bible presents almost insuperable difficulties to a proper understanding, unless the mind be enlightened by a higher intelligence. For it is a wonderful book (see above, p. 4 f.).

c) The necessity of a visible, personal and infallible authority to interpret the Bible for man is most clearly shown by the experience of all Christendom. Compare the uniform, harmonious and always consistent interpretation within the Catholic Church with the innumerable and ever increasing controversies and disputes on the most important teachings and records of the Bible among Protestants. The countless sects from early Christian times to the present day owe their existence to the private and unauthorized interpretation of the Bible. "No more certain, no more palpable fact was ever written on the face of history than that the

Scriptures, when left to be interpreted by different individuals according to their own personal judgment and shallow reasoning, lead not to unity, but to disunity; not to order and harmony of religious faith, but to disorder, chaos and spiritual ruin" (Mgr. Vaughan). Protestantism, which began by rejecting the authority of the Church to interpret the Bible, is now threatened in its very bosom by the revolt against the divine authority of the Bible itself.

2. *Guiding Rules.* a) The Catholic interpreter and reader of the Bible must be guided by the following rules indicated in the Encyclical of Leo XIII.: 1. No sense or meaning may be attributed to any part or passage of the Bible which would be contrary to the solemn or ordinary teaching of the Church; hence, the "Analogy of Faith" must be held as the supreme law and as the safest guide to be followed. 2. Where the Church has defined the meaning of a certain passage in Holy Writ, it must be accepted as the true meaning intended by the Holy Ghost. 3. Whenever all the Fathers interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith and morals, they must be faithfully followed. On account of their capacity as doctors, their knowledge of revealed doctrine and their acquaintance with many things which are useful in understanding the sacred books, the expositor must follow their footsteps with all reverence and use their labours with intelligent appreciation even when they speak or write unofficially, that is as private teachers. 4. The authority of other Catholic writers is not as great as that of the Fathers; yet their works hold an honourable place and are serviceable in many ways, and the opinion commonly accepted by them is a safe guide. 5. This cannot be said of non-Catholic writers, who, rejecting the teaching of the Church and being without the true Faith, only gnaw the bark of the Sacred Scripture and never attain its pith. Pius X. condemned the assertion that "non-Catholic exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes" (Syllabus, prop. 19). 6. If the results of biblical criticism or exegesis, whether they be derived from internal or from external evidence, are inconsistent with the teaching of the Church, it argues a positive defect or mistake in the critical investigation, whether that be due to the critic himself or to insufficient data.

b) It is ridiculous to object that by these rules the Catholic scholar is deprived of the liberty needed for scientific research and that, therefore, a true "Science of the Bible" is impossible in the Catholic Church. The objection overlooks two things: 1. that nothing is more useful and valuable for the investigation of truth, the object of all science, than the previous possession of truth, which is a ligth saving the inquirer from the pitfalls of error and leading him on to greater splendours of truth hitherto hidden from him; 2. that the knowledge of the true meaning of a biblical passage does not prevent the inquirer from scientifically investigating "the reasons from text and context, why and in what way such sense is true and genuine". Hence it is evident that the rules of biblical interpretation laid down by the Catholic Church do not in the slightest degree release the Catholic interpreter from the duty of using every legitimate means of scientific research applicable to the books and the contents of the Bible. Keeping in view the divine origin of the books, their religious aim and purpose, the supernatural elements in their contents, he will not leave out of sight the human element and the natural surroundings of the same books, the personality of the writers, the time, place and occasion of writing, the language and its peculiarities, the ideas, customs and manners of the persons or peoples mentioned, proximate or remote witnesses, tradition and its interpretations, and a hundred similar things.

c) Finally, the splendid history of Catholic Biblical Science in all its many branches, from the early ages to the present day, as Leo XIII. shows in his Encyclical, is the best answer to the above objection. Hence, he truly says: "By admirable laws and regulations she (the Church) has always shown herself solicitous that 'the celestial treasure of the Sacred Book so bountifully bestowed upon man by the Holy Spirit, should not lie neglected' (Council of Trent).... It is owing to the wisdom and exertions of the Church that there has always been continued from century to century that cultivation of Holy Scripture which has been so remarkable and has borne such ample fruit." For the very purpose of giving a new "impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day", Leo XIII. issued his beautiful Encyclical and established at Rome, in 1902, the al-

ready famous "Commission for the Promotion of Biblical Studies". This Commission consists of a number of cardinals and biblical scholars chosen from various countries. Since its establishment it has issued quite a number of most important decisions which according to decree of Pope Pius X. November 18th, 1907, are binding the conscience of every Catholic. This papal Commission has thus become the great guiding star of Catholic interpretation of the Bible.

The efforts of Leo XIII. were followed up by his successor Pius X., who gave most important directions on the study of the Bible in several official letters published during the year 1907. By letter of May 7th, 1909, he established in Rome the famous "Biblical Institute", which is to-day undoubtedly the highest and most advanced biblical school in the world.

To enhance the efficiency of the papal work for scientific Bible studies Benedict XV. by letter of August 15th, 1916, somewhat reorganized the Biblical Institute and determined its relations with the papal Bible Commission and the papal Vulgate Commission. A mighty impetus and direction to Bible study was given by Benedict XV. in his great Encyclical "Spiritus Paraclitus" on St. Jerome, September 15th, 1926, in which the divine dignity and absolute truth of the Sacred Scriptures are fully vindicated against modern errors. It is a monumental document.

Pope Pius XI. is no less solicitous regarding the scientific study of the Bible than his predecessors had been. This is clearly shown by his letter to the Superior of the Sulpicians, December 22nd, 1923, and his letter on the qualifications of the professors of Sacred Scripture in Catholic seminaries and universities, April 27th, 1924.

These splendid efforts of the last four Popes in behalf of biblical science are the strongest refutation of the Protestant contention that the Bible is "a negligible asset" in the Catholic Church.

3. *Biblical Senses.* That sense alone must be considered the true sense of the Bible which its author, the Holy Ghost, willed to express and to convey to the reader by the inspired text. Now, according to the Fathers and theologians of the Church, the Holy Spirit meant to express his mind not only by the written word itself, but sometimes also by the thing itself signified by the word or phrase. In the first case, we have the *literal*

sense (the meaning of the letter); in the second case, we have the *real* (the significance of the thing, fact or event), *spiritual* (the spirit living in the body of the letter), or *mystical* (hidden under the surface of the letter, hence often obscure, not only mysterious in itself, but often referring to mysteries or mysterious things) sense of the Bible.

a) The literal sense is either the proper or the figurative (metaphorical) sense. As forms of the figurative sense in the Bible may be mentioned the *Allegory* (f. i. Mt. v. 13; Lk. iii. 9, and the whole Canticle of Canticles); and the *Parable*, which is a fictitious story told for the purpose of pointing out a moral lesson (f. i. Lk. viii. 5 ff.). There is no word, phrase or sentence, but it has a literal meaning; sometimes it has, moreover, a spiritual or mystical meaning.

b) The mystical meaning generally partakes of the nature of prophecy, usually Messianic, referring to Christ and His threefold office of teacher, priest, and king; His bloody sacrifice on the Cross, His Eucharistic oblation, His resurrection, glorious and triumphant; to His kingdom, the Church, its members, its Sacraments, its trials and triumphs; and finally, to His second coming, and His triumphal reign in the New Jerusalem.

The thing expressed by the letter and pointing, by some striking similarity, to the future thing is called the figure, image, shadow, *type* (Rom. v. 14; 1 Cor. x. 6) of the thing pointed to, which, in turn, is called the *antitype* (1 Pet. iii. 21). Thus Isaac carrying the wood up the mountain and being laid on the wooden pile to be offered in sacrifice (Gen. xxii. 2, 9), is a type of Christ on the Cross, Christ being the antitype of Isaac. This mystical sense is, therefore, also called the *typical* sense. It occurs most frequently in the Old Testament, especially since the time of the Mosaic Dispensation, which, as St. Paul explains, was a figure and foreshadowing of the New Covenant. From this, however, it does not follow that every particular thing pertaining to the Old Testament was a type of something corresponding in the New Testament. The New Testament also is not without passages with a mystical meaning, referring to the glorified kingdom of Christ in heaven. It is not always easy to determine what passage in the Bible contains a typical meaning, as it depended entirely upon God's will to choose some person, place, function, or other

thing to be a figure or a living prophecy pointing by its striking similitude to Christ, His office, and His Church. This must be learned from the clear statements of the Bible itself, especially in the New Testament, from the teaching of the Church, the tradition of the Fathers, and the common opinion of Catholic interpreters. It is important to distinguish certain *symbolic actions* commanded to some of the prophets from types properly so-called (f. i. Ez. xii. 2 ff., 11 ff.; Osee i. 2). The scientific interpretation of biblical types is called *Biblical Typology*. Various messianic types see p. 69, 72, 78, 84, 90.

c) The *accommodative* sense is not a biblical sense at all. It is the sense or meaning attributed to a phrase or expression of the Bible, which was not intended by the Holy Spirit, but which is given to the phrase by man, applying, adapting, accommodating that Scripture text to something to which it does not really refer at all, but which it fits and suits well. Catholic Liturgy is full of such accommodations of biblical texts to the Saints of God, to the Church herself, and especially to the Blessed Virgin Mary. On the other hand, the Church positively forbids the abuse of the sacred text by accommodations which would imply levity, scurrility, irreverence, or even blasphemy (Council of Trent, sess. iv.).

The science and art of biblical interpretation and of investigating the true sense of the Scripture is called *Biblical Hermeneutics*.

12. LITERARY FORMS OF THE BIBLE.

The careful Bible-reader may not overlook the literary form in which the Word of God is written; for the form of expression is one of the foremost factors in the interpretation of the matter expressed. This becomes at once apparent when we deal with poetical and figurative speech. Moreover, by neglecting to pay attention to the various literary forms of the Bible the reader will miss the grandest and most sublime beauties of literary expression found in the literature of the world. To the Christian mind, indeed, it seems self-evident that if God intended to convey and to preserve His divine revelation to man in various kinds of writing, the Holy Ghost would inspire the sacred writers to use all forms of literary expression fitting and consonant to and worthy of the communication of divine Truth and Mysteries. No

wonder, then, that the best literary critics, Jews and Christians, and even infidels, have freely admitted that there is no other book in the world comparable to the Bible in the variety and richness of stylistic, forms from the plainest prose to the sublimest poetry, from the dry statement of fact to the most powerfull oratory. The reader of the books of the Old Testament will be moreover held by a peculiar fascination if he keeps in mind that these books were written in the East at various times and by various writers, that these literary forms are clothed in genuinely Oriental garbs, showing the variability and versatility of the Oriental mind during all the many centuries from Moses to Jesus Sirach.

When we said above that the division of the Sacred Text into chapters and verses is often more a hindrance than a help in reaching the true meaning of the sacred writer, the same must be said even more emphatically in regard to the easier perception and fuller enjoyment of the literary beauties of Holy Writ. The minute cutting up of the text into so many isolated sentences and phrases too often destroys not only the unity of thought, but also that of expression. To properly and fully enjoy the literary beauties of the Bible the text should be read in a continuous uninterrupted flow without paying attention to chapter and verse.

The following sketch means to give only a very elementary survey of some literary forms of the Bible.

The broad or general division of literature is that of prose and poetry. Here it is important to observe that poetry is not the same as verse, though it is more commonly expressed in verse and rhythm.

I. Biblical Prose. 1. The largest portion of the Bible consists of historical prose. In the Old Testament we find the history of the human race from Adam to Abraham, then that of the specially chosen people of Israel from Jacob to the Maccabees. The New Testament gives us the history of Christ and of His apostles and the first propagation of the Christian religion in Asia Minor, Greece, and Rome. All the various forms of historic prose are found, the plain and cold enumeration of succeeding events, detailed descriptions of particular events, like the inumerable battles fought against the enemies of Israel in

the desert and at the conquest of Chanaan, or later, the contests between the kingdoms of Juda and Israel, or lastly, the wonderful fights of the Maccabees against the power of Syria. In the New Testament we have the detailed description of the passion and death of Christ, also short descriptions of events in the life of St. Paul, for instance, the tumult of the silversmiths at Ephesus. We have what may be called "short stories" of Adam and Eve, Noah and the flood, of the patriarchs, Abraham, Isaac and Jacob; the historical epics of Joseph in Egypt, of the Prophet Balaam, of Samson, David and Jonathan, Ruth, Esther, and Judith, Elias and Elisæus, Judas Maccabee, St. Stephen, etc. The books of Leviticus, Numery, Deuteronomy, and later, that of Nehemias, may be called parts of the constitutional history of Israel.

2. Prominent instances of didactic prose or instruction are the Sapiential Books of the Old Testament, which are not all poetry, though large portions are written in poetical form. Here belong, above all, the epistles of the apostles in the New Testament. Because of their didactic purpose mention may here be made of fables of the trees who wanted to choose a king (Judg. ix. 8 ff.) of the two eagles (Ez. xvii.), of the thistle (4 Kings xiv. 9), Joseph's dreams of the sheaves in the field and of the sun and moon and the eleven stars (Gen. xxxvii).

One of the most important forms of didactic prose in the Bible is the parable. There is, however, a very marked difference between the parables of the Old Testament and those in the New Testament. The term "parable" in the Old Testament is often applied in a very wide sense and may mean any kind of likeness or similitude, an allegory, sometimes even a mere proverb or "wise saying". In the stricter sense, meaning a fact or story, true or fictitious, which by comparison is to convey some moral lesson, there are five parables in the Old Testament. These are Nathan's parable of the rich and the poor man (2 Kings xii. 1 ff.), that of the woman of Thecua (2 Kings xiv. 1 ff.), that of the wounded prophet (3 Kings xx. 39 ff.), and possibly those of the vineyard (Is. v. 1 ff.), and of the ploughman (Is. xxviii. 24 ff.). But these parables do not compare in literary form and beauty, much less in spiritual power, with the parables in the New Testament where Christ proves Himself the Master Teacher in parables. The Gospels contain some forty parables, the principal ones referring to the

kingdom of God in the new Dispensation, others conveying spiritual lessons on the life to be lived in this kingdom. "All these things Jesus spoke in parables to the multitudes, and without parables He did not speak to them" (Mt. xii. 34).

3. There is a third distinct form of prose, which is oratory, and of which many and most beautiful examples are found in Holy Writ. Observe, however, that the finished oratorical composition need not be all prose. Many times the orator carried away by strong emotion will break into o poetical strain. This occurs very often in the speeches of the great biblical orators, but most frequently in the prophets. The speeches of Moses, especially those preserved in Deuteronomy, are gems of the grandest oratory; so are many of the speeches of the prophets, particularly those of Jeremiah, Ezechiel, Joel, Micheas, Habacuc; but they are all surpassed by Isaias. Some of their discourses are most powerful and overwhelming. In them we find all the elements of oratorical art, direct address to the audience, cold statements of facts, serious discussion of the situation, question and reply, strong appeal, apostrophe, tender outpourings, and thundering denunciations, magnificent descriptions of God's power, love and mercy, and again terrible threats of His divine vengeance, — in a word, no device unused to move the minds and hearts of the great and difficult audience, the Jewish people.

In the New Testament we find very few specimens of what might he called oratory. The sermons of Christ are not orations, but plain instructions. As oratorical discourses may be mentioned the sermon of St. Peter on the day of Pentecost (Acts ii. 14 ff.) and his sermon at the porch of Solomon (ib. iii. 12 ff.); the speech of St. Stephen to the Jewish Council (ib. vii. 2); the famous sermon of St. Paul in the Areopagus (ib. xvii. 22 ff.).

4. A literary form entirely unique in the world's literature, is the language or diction of the prophets. No human speech can be compared in power, grandeur, and dignity to that of the prophets. Neither in prose nor poetry is it the same as we find it in writers and poets of other nations. In the depth of thought and the beauty of expression it transcends the products of merely human emotion and inspiration. In fact, everywhere the speech of the prophet comes to us as the Word of God or the Word of the Law ("thus saith the Lord God"; "The Word

of the Lord came to me"). A peculiarity of the prophetic language arises from its very source, the supernatural vision of things and events of the present and future time under various images and in the light of God's timeless eternity. Hence that interchange of tenses which places the future into the present, or even in the past, because already past in God's prevision or decree (Is. ix. 6). Prophetic speech often likes to show in one vision or one presentation several thoughts and things or events which stand in some internal or intrinsic connection with one another, like cause and effect, type and antitype. Thus the destiny of the people of Israel is intimately connected with the unfolding of the Kingdom of God, the first is in all things the *type* of the latter (Gal. iv. 22 ff.). In this way the enemies of Israel become typically the enemies of the Messiah and His Kingdom, the Church; the judgment of God against the powers hostile to Israel becomes the powerful prediction of the Last Judgment. All this interchange and interweaving of things and thoughts expressed in the most diverse forms of speech, literal and figurative, in metaphors and allegories, in symbolic actions and emblems, joined with the inherent obscurity of things divine, spread over the prophetic utterances themselves a certain mysterious and enigmatic obscurity which keeps the reader in constant suspense and is not found in any other literature. Hence the difficulty for even the most attentive student in catching the real meaning of the inspired prophets, a difficulty arising from the things told as well as from the forms of expression employed.

It is quite certain that the prophets did not write down their speeches and discourses or orations in just the same words in which they had been spoken, although in so recording them the writer was enlightened and guided by the Holy Ghost. This may explain a certain artificial and disconnected arrangement of the material which can be noticed in certain parts. It also explains in other places a certain ornate and elegant style of diction which is not common in ex-tempore speeches. This same origin of the prophetic books may possibly explain to a great extent the frequent intermingling of prose and poetry, not only in the orations proper, but even in parts of a more narrative character, where perfect poetic forms, an elegant poetic parallelism, and even lyric hymns or songs are met.

II. BIBLICAL POETRY. 1. Hebrew POETRY which is preserved principally in the Psalms, the didactic and the prophetical books, is remarkable for the loftiness of its subject-matter and the simplicity of its form. It knows not the carefully measured lines of classical verse nor the more modern rhymes; it is limited to the simple rhythm of thoughts. The Hebrew verse is based upon accent, not on quantity, and consists in simple iambics and trochees. Rhymes are but seldom met with.

2. The most striking peculiarity of Hebrew poetry is the *Parallelism of its verses,* i. e. a certain symmetry of thought and expression between the members of a sentence or even of a longer passage. In fact, as rhyme and syllabic measure are extremely rare in Hebrew poetry, this parallelism consists principally in the rhythm, that is, the equal and harmonious movement *of thought* advancing upon the staging of similarly arranged lines and phrases. Hence it is found where two or more members of a sentence are of nearly equal length, and so arranged that thought corresponds to thought, and phrase to phrase (Cornely).

While verses or periods of two members are the most common in the Bible, verses of three and four members are also frequent; in a few instances we find even such of six members. Evidently this parallelism offers an excellent means of most beautiful and highly artistical expression and form. Let the corresponding members (thoughts, phrases) be expressed by the letters a, b, c, etc., a sentence of four members may then be arranged in the following ways: aabb, abab, abba, baab. With five members we may have: aabbc, abcbb, abcab, abcba, abbac, and so on. Examples of the most variformed parallelisms can easily be found in the Psalms and the Prophets, particularly in the Lamentations of Jeremias and in the book of Job.

There are three chief varieties of parallelism, accordingly as the parallel members of the passage carry on the main idea or subject by simple repetition (synonymous parallelism) or by contrast (antithetic parallelism) or by amplification (synthetic parallelism):

a) The *synonymous* parallelism, which occurs very often, consists in expressing the same idea in different words in the several parts of the verse, e. g.

> May he send thee help from the sanctuary,
> And defend thee out of Sion. (Ps. xix. 3.)

For I know that my Redeemer liveth,
And in the last day I shall rise out of the earth.
And I shall be clothed again with my skin,
And in my flesh I shall see my God.
Whom I myself shall see,
And my eyes shall behold,
And no other. (Job xix. 25 ff.)

The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the protector of my life;
Of whom shall I be afraid? (Ps. xxvi. 1, 2.)

Compare also Ps. xxxiii. 14; xli. 3; Prov. xxiii. 15, 16; Judith xvi. 2; Wisd. i. 4; Ecclus. iv. 1; Is. xxiii. 16; Mich. iv. 1 ff.

b) The *antithetic* parallelism consists in opposing contrary thoughts to one another in the parallel members of the verse. This form is especially fit to express moral truth by opposing the beauty and reward of virtue to sin, its deformity and punishment. It is most frequently found in the Proverbs of Solomon, e. g.

Justice exalteth a nation:
But sin maketh nations miserable. (Prov. xiv. 34.)

A deceitful balance is an abomination before the Lord:
And a just weight it his will.
Where pride is, there shall be reproach:
But where humility is, there also is wisdom.
The simplicity of the just shall guide them:
And the deceitfulness of the wicked shall destroy them.
(Prov. xi. 1 ff.)

Wine and music rejoice the heart:
But the love of Wisdom is above them both.
The flute and the psaltery make a sweet melody:
But a pleasant tongue is above them both.
The eye desireth favour and beauty:
But more than these green sown fields. . . .
Gold and silver make the feet stand sure:
But wise counsel is above them both.
Riches and strength lift up the heart:
But above these is the fear of the Lord. (Ecclus. xl. 20 ff.)

He hath put down the mighty from their seat,
And hath exalted the humble.
He hath filled the hungry with good things,
And the rich he hath sent away empty. (Lk. i. 52 ff.)

Cf. Ps. xxxvi. 28 f.; Prov. xv. 1 ff.; xxviii. 3 ff.; Bar. iii. 27 ff.

c) The *synthetic* or *progressive* parallelism develops, amplifies, completes, illustrates or proves, in the different members, the one leading thought, e. g.

The Assyrian came out of the mountains from the North,
In the multitude of his strength:
His multitude stopped up the torrents,
And their horses covered the valleys.

He bragged that he would set my borders on fire,
And kill my young men with the sword,
To make my infants a prey,
And my virgins captives.

But the Almighty Lord hath struck him,
And hath delivered him into the hands of a woman,
And hath slain him. . . .

For she put off the garments of her widowhood,
And put on her garments of joy,
To give joy to the children of Israel.

She anointed her face with ointment,
And bound up her locks with a crown,
She took a new robe to deceive him.

Her sandals ravished his eyes,
Her beauty made his soul her captive,
With a sword she cut off his head. (Judith xvi. 5 ff.)

Weep for the dead, for his light hath failed:
Weep for the fool, for his understanding faileth.
Weep but a little for the dead, for he is at rest. . . .
The wicked life of a wicked fool is worse than death.
The mourning for the dead is seven days:
But for a fool and an ungodly man all the days of their life.
(Ecclus. xxii. 10 ff.)

The law of the Lord is unspotted,
Converting souls:
The testimony of the Lord is faithful,
Giving wisdom to little ones.
The justices of the Lord are right,
Rejoicing hearts:
The commandment of the Lord is lightful,
Enlightening the eyes.
The fear of the Lord is holy,
Enduring for ever and ever:
The judgments of the Lord are true,
Justified in themselves. (Ps. xviii. 8 ff.)

Cf. Amos viii. 8 ff.; Is. lx. 1 ff.; Ps. xii. 8 ff.; ci. 4 ff., 24 ff.; cii. 1 ff.; Job xxviii. xi. 7 ff., 12—20; Prov. xxiv. 33; xxv. 4, 5.

It must be observed, however, that the three kinds of parallelism, or any two of them, are very often combined by the poet in the same sentence or passage. This adds to the beauty and variety of poetical expression, e. g.

Thy hand destroyed the Gentiles,
And thou plantedst them:
Thou didst afflict the people
And cast them out.

For they got not possession of the land by their own sword,
Neither did their own arm save them.
But by thy right hand and thy arm, and the light of thy countenance:
Because thou wast pleased with them.
. . . . . .
Through thee we will push down our enemies with the horn:
Through thy name we will despise them that rise up against us.

For I will not trust in my bow:
Neither shall my sword save me.
But thou hast saved us from them that afflict us:
And hast put them to shame that hate us.
In God shall we glory all the day long:
In thy name we will give praise for ever. (Ps. xliii. 3 ff.)

Behold the Lord shall lay waste the earth,
And shall strip it,
And shall afflict the face thereof,
And scatter abroad the inhabitants thereof.

And it shall be as with the people, so with the priest:
As with the servant, so with his master:
As with the handmaid, so with her mistress:
As with the buyer, so with the seller:
As with the lender, so with the borrower:
As with him that calleth for his money, so with him that oweth.

With desolation shall the earth be laid waste,
And it shall be utterly spoiled:
For the Lord hath spoken this word.
The earth mourned and faded away,
The height of the people of the earth is weakened.
The earth is infected by the inhabitants thereof:
Because they have transgressed the laws,
They have changed the ordinance.
They have broken the everlasting covenant. . . .
The vintage hath mourned,
The vine hath languished away,
All the merry-hearted have sighed.

The mirth of the timbrels hath ceased,
The voice of them that rejoice is ended,
The melody of the harp is silent.
They shall not drink wine with a song:
The drink shall be bitter to them that drink it.
(Is. xxiv. 1 ff.)

Cf. also Wisd. v. 15—21; Amos vi. 1 ff.; Job xx. 4 ff.; xxxix. 29 ff.; Ps. xxxvi. 35 ff.; lvii. 4 ff.

This poetic parallelism furnishes a basis for different structures of verse and strophe in Hebrew poetry. Accordingly, as two, three or more parallel phrases are joined together, either by logical connection or by grammatical arrangement, to give expression to some thought or sentiment, they form a verse or a strophe of shorter or longer space, of simple or complex construction, with or without a line of prologue and epilogue. Thus the manifold rhythm of syllabic accentuation and mensuration in modern poetry is here supplanted by the everchanging rhythm of thought set forth in symmetric grammatical forms and groups. This kind of poetic expression will easily lend itself for the most diverse forms and modes of musical production by different choirs, especially in the form of strophe and antistrophe, anthem, interlude and response. The following Psalm ii. may serve as an example:

I. Strophe (by David):

1. Why have the Gentiles raged,
And the people devised vain things?

2. The kings of the earth stood up,
And the princes met together
Against the Lord and his Christ:

3. Let us break their bonds asunder,
And let us cast away their yoke from us.

II. (Anti-)Strophe (by David):

4. He that dwelleth in heaven shall laugh at them,
And the Lord shall deride them.

5. Then shall he speak to them in his anger,
And trouble them in his rage.

Intercalary Verse (by the Messias):

6. But I am appointed by him over Sion, his holy mountain,
Preaching his commandment.

III. STROPHE (by the Messias):

7. The Lord hath said to me:
Thou art my Son,
This day have I begotten thee.

8. Ask of me:
And I will give thee the Gentiles for thy inheritance,
And the utmost parts of the earth for thy possession.

9. Thou shalt rule them with a rod of iron,
And shalt break them to pieces like a potter's vessel.

IV. (ANTI-)STROPHE (by David):

10. And now, O ye kings, understand:
Receive instruction, you that judge the earth.

11. Serve ye the Lord with fear:
And rejoice unto him with trembling.

12. Embrace discipline:
Lest at any time the Lord be angry,
And you perish from the just way.

13. When his wrath shall be kindled in a short time,
Blessed are they that trust in him.

See also Psalms 41 and 42, being really one Psalm of eighteen verses, where every six verses form one strophe, each strophe ending with the same refrain (Ps. xli. 6, 12; xlii. 6). Amos, ch. i. and ii., are written in strophic verse, the refrain (i. 4, 7, 10, 12, 14; ii. 2, 5) being placed either at the end or in the middle of a strophe. The speeches in the book of Job are all strophic structures.

The examples given above may furnish the reader with a pretty clear idea of the poetical parallelism of the Bible. It must be remembered, however, that a literal translation, while it exactly follows the symmetry (parallelism) of thought, can never accurately reproduce the symmetry of the grammatical phrase presented in the original text.

3. Of the different kinds of poetry, the *lyric* (song) and *didactic* are principally represented in the Bible. The Psalms and the Canticles belong to the first class. Job, although essentially didactic, partakes of the nature of an epos, while the Canticle of Canticles may be described as a dramatic allegory with many lyrical parts. The poetry of the Prophets is mostly lyric; in some

visions it is epic. The Lamentations of Jeremias are by many classed as elegiac poetry.

As regards the form of poetical speech, the use of tropes and figures is most general; metaphors, metonymies, synechdoches abound; the number of comparisons (similitudes) and figures taken from nature and the social or domestic habits of the people is simply astonishing. It is said that no fewer than two hundred and fifty botanical names occur in the Old Testament poetry. A few poems have the form of alphabetic acrostics, e. g. Ps. cxviii., Prov. xxxi., and the Lamentations.

4. Hebrew poetry reached its highest perfection in the times of David and Solomon, the period of greatest splendour in Old Testament history. David is one of the greatest lyric poets of all times, while Solomon is the father and master of proverbial and didactic poetry.

5. Outside of the didactic and prophetical books, the following poetic creations in the Bible may be mentioned. The oldest bit of poetry in the Bible is Lamech's song of the sword (Gen. iv. 23). Other notable poems are: The triumphal song of Moses after crossing the Red Sea (Ex. xv. 1 ff.); the last song and the blessing of Moses (Deut. xxxii., xxxiii.); Debora's canticle of thanksgiving after the victory over Sisara (Judg. v. 1 ff.); the canticle of Anna, mother of Samuel (1 Kings ii. 1 ff.); David's touching lamentation over the deaths of Saul and Jonathan (2 Kings i. 19—27); his enthusiastic hymn of thanks after his victory over all his enemies (1 Kings xxii.), and his leave-taking (2 Kings xxiii. 1—7); Judith's triumphal song (Judith xvi. 1 ff.). All these compositions have in their simplicity a sublime beauty and charm. The triumphal song of Moses is among the sublimest literary productions of any time or nation.

The poetical compositions of The New Testament are but three: the hymn of the Blessed Virgin Mary (*Magnificat*, Lk. i. 46 ff.), which is like an echo of the canticle of Anna, the mother of Samuel (1 Kings ii.); the canticle of Zacharias (*Benedictus*, Lk. i. 68 ff.); and the canticle of Simeon (Lk. ii. 29 ff.).

13. BIBLE READING.

1. The Church disapproves of the promiscuous and indiscriminate reading of the Bible in the vernacular tongue. She has, therefore, repeatedly issued, according to the conditions of times and the

needs of the faithful, more or less strict ordinances and regulations on this subject, lest the word of God should become a stumbling-block to the ignorant and ill-disposed. There is no divine precept commanding every faithful Christian to read the Bible; neither is there any ecclesiastical law forbidding him absolutely to read the Bible in his own tongue. Every Catholic is allowed to do this, provided that he is able and willing to do it with profit to his soul; and, moreover, that the vernacular translation be a) made from the Vulgate by a Catholic author; b) furnished with the necessary explanatory notes culled from Catholic sources; and c) approved by ecclesiastical authority *(Imprimatur)*. This rule of the Roman Index has been repeated for American Catholics by several provincial and plenary councils, which, following the I. Provincial Council of Baltimore, 1829, forbade them to read Protestant versions and the Bibles circulated by the Protestant Bible Societies. These Societies and their Bible propaganda had been already condemned by Leo XII., Pius VIII., Gregory XVI., and Pius IX. The learned Dr. Ryder observes that "the principle of the Bible Societies, viz. a wholly undirected reading by every one of the entire Bible, is utterly repudiated by the Fathers; and the Popes who condemn these societies only follow strictly in the lines of the early Church, with an additional justification in their experience of the biblical aberrations of Protestantism. The Society's Bibles are 'poisonous pastures' (Leo XIII.), although all but a fraction is the word of God; because they represent the principle of heresy in their rejection of the Church's canon and interpretation, not to speak of particular errors; and the poison thus contained is certainly none the less dangerous because conveyed in what is substantially the Bread of Life.... I fully admit that Bible reading has been the great source of practical piety among English sectarians; but none the less its exclusive first-hand use has been the source of every Protestant aberration from Calvinism down to 'Eternal Hope'. The only security for the whole Bible, being taught, is its embodiment in an infallible ecclesiastical tradition and its dispensation according to a living 'rule of faith' which shall regulate the focus of its many distances and resolve its discords" (Cath. Controversy).

Whether we consider the origin of the Bible or its peculiar character, its language and its contents, it is evident that the

Bible was never meant by God to be in its entirety "the book of the people" or the "Christian manual of the masses". In its greater part it is a difficult, obscure, and mysterious book, from the general reading of which he alone may derive profit for his Christian knowledge and conduct, who is already well instructed in the Christian religion and approaches the book with the right disposition of mind and heart, and with the helps, natural and supernatural, needed for its proper understanding. In fact, the Bible is not a book for simple reading, but rather for serious study and Christian meditation.

2. The foregoing remarks explain the policy of the Catholic Church consistently followed through all her centuries in regard to Bible reading by the laity. While she has never encouraged the promiscuous reading of all and every part of the Holy Scriptures, she has acquainted her children with all the contents of the sacred volume and urged them to read those parts which are especially suited to the faithful at large. Hence the fact, standing out so prominently in the history of the Bible, that the most widely circulated portions, whether in manuscript or print, are the New Testament, usually whole and entire; then, from the Old Testament, the Psalms and the so-called sapiential and historic books. Hence the numerous biblical compends for the people, Bible stories, verses and pictures, and so on. When, with the art of printing, the knowledge of reading and writing became more general, when systematic education in common schools spread knowledge more widely among the people, the faithful became better conditioned to take up the whole sacred volume under the proper safeguards established by the Church, and to select from it for their private reading and pious meditation the portions most profitable to Catholic faith and morals. In this sense the Popes and councils of modern times recommended the reading of the Bible as the Fathers of old had done. Thus the III. Plenary Council of Baltimore, 1884, says in its pastoral letter: "It can hardly be necessary for us to remind you, beloved brethren, that the most highly valued treasure of every family library, and the most frequently and lovingly made use of, should be the Holy Scriptures." Then, having quoted Bl. Thomas a Kempis, Pius VI., and St. Paul on the utility of the Bible for the comfort and direction of our life, the Council

expresses the hope "that no family can be found amongst us without a correct version of the Holy Scriptures. Among other versions we recommend the Douay, which is venerable as used by our forefathers for three centuries, and which comes down to us sanctioned by innumerable authorizations".

Pope Leo XIII. has granted an indulgence of three hundred days to those who spend a quarter of an hour daily in the pious exercise of reading the Gospel; he has also approved and encouraged the Society of St. Jerome, whose object is to spread the New Testament in the vernacular language among the people. Our Holy Father Pius X. has repeatedly sent his hearty commendation and blessing to Catholic writers who have recently published new editions of the Bible for popular use. The statement that the Catholic Church forbids her children to read the holy books, is one of the great historic lies of Protestantism. But the Catholic reader of the Bible will always be mindful of the admonition of Pope Leo XIII., "to approach the Holy Writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof, unless the arrogance of 'earthly' science be laid aside, and there be excited in the heart a holy desire for that wisdom which is 'from above'". Only if such is the disposition of the soul when reading the Bible, "the heart will grow warm and will strive with ardent longing to advance in virtue and in divine love."

CHAPTER II.

THE OLD TESTAMENT.

A. THE HISTORICAL BOOKS.

1. THE PENTATEUCH.

I. HISTORICAL SKETCH. The Sacred Scriptures contain the history of God's revelation to man, and of man's redemption by the Divine Saviour. The first manifestation of the invisible divine Being was the creation of heaven and earth. When the earth had received its final formation und shape during the six creative days or periods, and had thus become a fitting place for man, God created Adam and Eve according to His image and likeness. They were at once raised to a supernatural

order beyond what mere nature could demand, and endowed with supernatural grace and the right of the most intimate communion with God in eternal happiness. At the same time they received preternatural prerogatives of higher knowledge of things, of freedom from sinful lust, of immunity from misery, suffering, and even death. All these supernatural and preternatural prerogatives, they were to enjoy for themselves and their descendants, as long as they would show themselves worthy of them by obedience to God. But Adam and Eve, seduced by the devil under the appearance of a serpent, sinned against God, and thereby lost all these supernatural and preternatural prerogatives for themselves and their descendants, and became guilty of eternal damnation. God did promise them a Redeemer, through whose merits Adam and Eve were even then enabled to repent and to receive forgiveness of their sin. But they were expelled from Paradise, and became a prey to their natural evil passions, to all kinds of human misery, and to death. While the human race was left by God to the consequences of original sin, yet through all the coming centuries He prepared the way for the future redemption. But when the human race had finally become entirely corrupt, God decided to destroy it by the deluge. Only Noah, the just man, and his family were to be saved. However, after the deluge the race fell again into sin, and after the building of the Tower of Babel, and the confusion of languages, it became divided into many tribes and nations all over the world who gradually sank into all kinds of vice and idolatry. Then God selected unto Himself one nation, that should be His own chosen people in which the belief in the one true God and the hope of the divine redemption should be preserved, until the Messiah would appear who was to bring salvation to the whole human race, Jew and Gentile.

About 2000 B. C., God elected Abraham, then 75 years old, to be the father of His chosen people. He led him out of the land of his fathers and the idolatrous surroundings of Mesopotamia and Chaldea into the land of Chanaan, destined to be the home of the three great patriarchs, Abraham, Isaac, and Jacob. During a universal famine, Jacob, also called Israel, i. e. wrestler with God, went with his family of seventy souls to Egypt, where his son Joseph, sold into slavery by his own

brothers, had risen to the dignity of vezir or vice-roy. The Israelites were well received by the shepherd-kings (the Hyksos) who ruled over Egypt; the fertile country of Gessen or Gosen was granted to them as pasture for their cattle and sheep. They soon attained a high prosperity. But their fortune changed when a new dynasty of native Egyptians came into power. The Egyptians looked upon the prosperous aliens with increasing jealousy, and oppressed them with exceeding violence. Their condition became one of cruel slavery, so that they were compelled to make, under harsh Egyptian task-masters, the bricks for the new cities of Phitom and Ramesses (Fig. 3). The oppressors even made a law that all new-born male children of the Hebrews should be killed. But one of these escaped death in a remarkable manner, was adopted by Pharaoh's daughter (Ther-

Fig. 3. Israelites forced to labour in Egypt. From old Egyptian monuments.

mutis), and instructed at the king's court in all the wisdom of the Egyptians. This man, Moses, was sent by God to free his people from the bondage of Egypt and to lead them into the promised land (B. C. 1450). During the long years of their sojourn in Egypt, the Israelites had become a numerous nation. Moses led them out of Egypt, 600 000 men able to bear arms, with a proportional number of women and children, a total of about two millions and a half. Their wanderings in the desert of Arabia Petræa lasted forty years. Fifty days after their leaving Egypt, God gave His people, on Mount Sinai, and through the ministry of Moses, the Law which is the foundation of the revelations of the Old Testament.

II. Literary Sketch. The Law of Moses, together with the history of the preparation and institution of the Old Covenant,

is contained in the five books of Moses, which relate the history of revelation from the beginning of the world to the occupation of Palestine by the Israelites. The Law of the Covenant is their main feature, hence the name *Thorah*, i. e. the Law, given to them by the Jews. The first book tells of the historic preparation of the Law; the Law itself is set forth in the second, third, and fourth books; the fifth is a recapitulation of the same. The five books form one whole and are known by the Greek name *Pentateuch*, i. e. the five-part book. The separate books receive their names from their special contents.

1. The first book of Moses is called *Genesis*, i. e. the origin. In its first part (ch. 1—11) is told the beginning of all things: the creation of the world and of man, the fall, the flood, the common origin of mankind and its dispersion after the building of the Tower of Babel; in the second (ch. 12—50) the story of the events leading up to the Old Covenant: the call of Abraham, the history of Abraham, Isaac, and Jacob, until the death of Jacob and Joseph in Egypt.

2. The second book of Moses, *Exodus*, i. e. the going out or emigration, first tells of the oppression of the children of Israel in Egypt when a new king arose who knew not Joseph and his services to the country (ch. 1). Next comes the history of Moses and his leaving Egypt with his people (ch. 2—12), the journey to Mount Sinai (ch. 13—18), the wanderings of the first year in the desert, the giving of the Commandments on Mount Sinai and of the other laws, the building and consecration of the Tabernacle (ch. 19—40).

3. The third book of Moses, *Leviticus*, or the book of the Levites and Priests, does not continue the history, but concerns itself almost exclusively with legal institutions: the sacrifices and the manner of celebrating them (ch. 1—7), the consecration of Aaron and his sons (ch. 8), and the first solemn sacrifice (ch. 9). Then come laws relating to purifications (ch. 11—15), crimes and trespasses (ch. 17—20), and ordinances concerning priests, oblations and feasts (ch. 21—27). The deaths of the sons of Aaron, Nadab and Abiu (ch. 10), and the stoning of the blasphemer (ch. 24) are told as examples of the severe punishment dealt out to law-breakers.

4. The fourth book of Moses, *Numeri* or Numbers, commences with a census of the people and the order of the tribes and

Levites in their camp (ch. 1—4), then reports different kinds of sacrifices and the celebration of the Pasch in the second year after leaving Egypt (ch. 5—9), the departure from Mount Sinai (ch. 10), the appointing of the seventy Ancients (ch. 11), the wanderings through the desert of Pharan to the southern borders of Chanaan, the sending of the twelve spies from Cades (ch. 11—13). Then follow new ceremonial laws, the rebellion of Core and his adherents (ch. 15—19). The history of the next thirty-seven years spent in the desert is passed over in silence, no important event connected with revelation having occurred within that period. The following chapters deal with the events of the last year in the desert: the death of Mary and her brother Aaron (ch. 20), the conquest of the land east of the Jordan, the prophecy of Balaam (ch. 22—24), a new enumeration (ch. 26), the appointment of Josue with new ordinances (ch. 27—30); finally, the distribution of the Promised Land among the tribes and the Levites (ch. 32—36).

5. The fifth book of Moses, *Deuteronomy* or Second Law, contains the last speeches of Moses to his people. The principal laws are repeated, and the Israelites are exhorted to be faithful to them. With impressive eloquence the great chief reminds his people of the wonderful way in which God has led them, urges them to keep the Law, and threatens transgressors with dreadful punishments (ch. 1—4). By its short and clear repetition of the Mosaic Law (ch. 5—26), the book is a kind of religious handbook for the Jewish laity. After repeated admonitions to observe the Law, the book closes with the last canticle and the blessing of Moses (ch. 32—33). A short note on the death of Moses has been appended, probably by his successor, Josue. There we read (xxxiv. 10—12): "And there arose no more in Israel a prophet like unto Moses, whom the Lord knew face to face, in all the signs and wonders, which he sent by him to do in the land of Egypt to Pharao, and to all his servants and to the whole land, and all the mighty hand, and great miracles which Moses did before all Israel." The closing chapters of Deuteronomy contain some of the grandest pieces of poetry, f. i. the curse to be proclaimed from Mount Garizim and Mount Hebal (xxvii. 11 ff.); the blessings and curses pronounced upon Israel for obedience or disobedience to the Lord (ch. 28); but,

especially, the magnificent Canticle of Moses (ch. 32) and his last blessing (ch. 33).

Moses died at the age of one hundred and twenty years, in view of the Promised Land, on Mount Nebo over against Jericho. Before his death he wrote the words of the Law in a book and delivered it to the people to be read every seven years, on the feast of Tabernacles (Deut. xxxi. 9 ff.).

III. AUTHENTICITY. That the Pentateuch is the genuine work of Moses, may be proved by the following considerations:

1. The Jewish nation, in the times before and after Christ, never had any doubt as to the Mosaic origin of the Pentateuch, which has been the *Magna Charta*, the religious and political constitution of that people. Is is incredible that in their belief the Jews should have been mistaken. Even the Samaritans, the most bitter enemies of the Jews, never wavered in the same belief. Pagan writers before Christ attest this Jewish tradition.

2. Christ and the Apostles have expressly confirmed the authenticity of the Pentateuch by most frequently appealing to the different books as "the Law of Moses" or simply "Moses". This appeal is of such a nature that it cannot be treated as a mere form of "accommodation" to the general belief of the Jews; it positively confirms that belief, which Christ and the Apostles could not have done, if the belief had been false.

3. The Christian tradition within and without the Catholic Church has uniformly designated Moses as the author of the Pentateuch. It was only as late as the seventeenth century that Hobbes, Spinoza, and others began to deny the Mosaic origin of those books.

4. The Pentateuch itself in many places bears direct witness for Moses as its author (see Ex. xvii. 14; xxiv. 4; xxxiv. 27; Num. xxxiii. 2; Deut. xxviii. 58, 61; xxxi. 9). Unless the book be proved false, its testimony must be admitted. Even without this explicit testimony, we should infer that no man was better qualified and more entitled to be the historian of the Law than Moses, the divinely appointed and highly cultured leader and legislator of the chosen people. A writer living long after the days of Moses could not have been so familiar with the political, geographical and social conditions of ancient Egypt as the

author of the Pentateuch, a familiarity fully corroborated and illustrated by the modern discoveries made in Egypt. His memories of Egypt and the Sinaitic peninsula seem entirely fresh and new, even as regards the minutest details, so as to surprise modern explorers of that country. Many characteristics of the Pentateuch, as well as the relation of its contents to other books of the Old Testament, make it appear as certain that it was written before the occupation of Chanaan by the Israelites.

5. During the last two centuries the Mosaic origin of the Pentateuch has been most furiously attacked by rationalist writers. Attempts have been made to date the composition of the Pentateuch from the seventh or even the fifth century before Christ, on the plea that before that time the Jews had no public written records. Considering that the Babylonians, Assyrians, and Egyptians possessed a rich literature as far back as the third, or, at latest, the beginning of the second millennium before Christ, it would appear extraordinary that the Jews, who had so many relations with these cultured nations, should have put their Law in writing only a thousand or more years after receiving it.

Another assertion is that the Pentateuch has been written by different writers long after Moses. Although there are nearly as many different presentations of this assertion as there are writers, yet we may distinguish in that confused mass three prominent theories: a) the documentary theory, which sees in the Pentateuch nothing but a later compilation of earlier, longer or shorter, legal, and historical documents; b) the fragmentary theory, which makes of the book a mere conglomeration of genealogical, legal, ceremonial, and historical fragments; c) the supplementary theory, which, assuming one great and main document as the basis or substance of the Pentateuch, claims that it has been brought to its present form by many supplementary additions made by different editors during subsequent centuries.

In answer to all the objections of rationalists, that eminent biblical scholar, Dr. Kaulen, remarks that "neither historical nor geographical nor archæological nor legal nor philological difficulties can invalidate the reasons which place the origin of the Pentateuch in the time of the journey through the desert. Nor is there any reason to deny its Mosaic origin, on the plea that much of its contents does not agree with the personal traits and character

of Moses." As regards in particular the above mentioned theories, destroying the unity of the Pentateuch as a whole, it may be said that none of the differences pointed out in the use of the name of God (Elohim, Jahve), in statements of religious ideas and sentiments, in phraseology and style, none of the so-called repetitions and contradictions, nor yet the marked distinction of the legal and religious portions (called by rationalists: "The Priestly Code", that is, all of Leviticus, eleven chapters in Exodus, and twenty-five in Numeri) from the purely historical reports force the unprejudiced critic to the admission of different writers and different periods in the main composition of the book. See the decision of the Roman Biblical Commission, June 27th, 1906.

6. In maintaining that the Pentateuch is substantially the work of Moses, we need not deny that in composing the book he may have readily inserted older writings and oral traditions, having been led by divine inspiration to do so; or that in its present form it contains additions of one or more inspired post-Mosaic writers. Again, it does not necessarily militate against the original Mosaic authorship to say that the Pentateuch, as contained in the Vulgate, presents to us a final revised edition of the book, made by Esdras guided by divine inspiration. Furthermore, it belongs to conscientious criticism to point out what may be spurious additions to, or mere corruptions of the original text.

IV. Credibility and Authority. That the Pentateuch is not only authentic but also authoritative, that is that its contents are true and deserve to be believed, appears from the following:

1. Not to mention the uninterrupted Jewish and Christian assurance of the historic truth of the Mosaic narrative, it is enough to understand the significance of the fact, that the whole life of the Jewish nation, religious and political, social and domestic, rests upon the Mosaic Law and history as upon its only foundation. With the Pentateuch as a fiction or myth, the whole Jewish history becomes an inexplicable puzzle; more than that: the whole series of the Jewish biblical literature and the whole history of the nation, as handed down in its books, becomes one great, systematic falsehood. This argument is strengthened by

the reflection that the Law of Moses imposed the greatest restrictions upon the whole people in regard to its internal affairs as well as its intercourse with foreign nations. An impostor could not have thus succeeded. Finally, the Israelites that had come from Egypt, and those who entered the Promised Land, were perfectly able to know the truth or, in the other supposition, the falsehood of the story told in the books beginning with Exodus. Yet they handed it down to their children as the sacred book of the nation.

2. The historical authority of Genesis is guaranteed by the person of Moses, the character of the narrative, and the Jewish

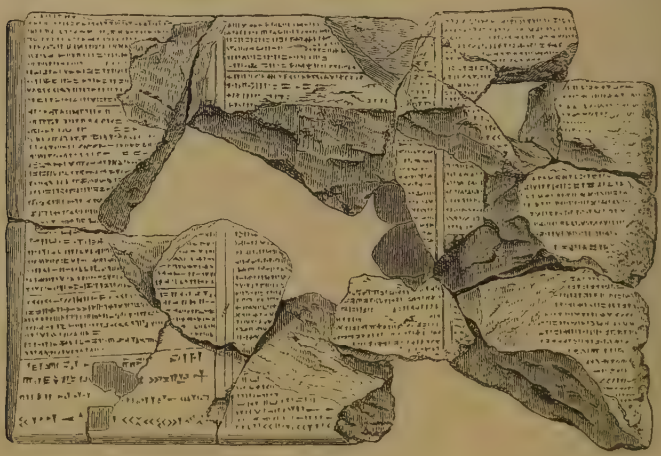

Fig. 4. Chaldean Record of the Flood.

tradition among the nearer descendants of the sons of Noah. Written documents as well as the long-lived families of the Patriarchs, handed the history of the primitive race down from age to age, even to the sons of Jacob. Whatever may be thought of the number of years attributed to the patriarchs, it is absolutely certain that the age of man before the deluge was extraordinarily long. This was providential, in order to assure the true and undefiled tradition of the primitive revelation of God.

3. The traditions of the most ancient nations contain memories of the primitive days, of Paradise, the Fall, and the great Flood (Fig. 4). It is remarkable that, the older those traditions are,

so much the more do they agree with the Mosaic account. Such a universal consent of the tradition of mankind must necessarily rest upon historic truth.

4. Since the end of the eighteenth century an infidel and rationalistic science has raised most formidable objections against the books of Moses. But a) not a single fact has been scientifically established that cannot be made to harmonize with them. On the contrary, the positive and certain conclusions in the domain of natural, linguistic, and historical sciences have invariably led to the confirmation of the Mosaic account of the earliest history of the earth and its inhabitants. It is remarkable what new light and assurance the Mosaic story has derived from the modern learned disquisitions in Assyriology and Egyptiology. No serious objections can be raised either from history or from geology against the Mosaic story of the creation of the world (Gen. i. ii), nor that of the deluge (Gen. vi. vii. viii.). The Papal Biblical Commission has explicitly declared that the six days of the creation need not be understood as days of twenty-four hours, but may mean long periods of thousands of years. Nor is it necessary to believe that the deluge actually covered the whole globe from pole to pole. We may freely admit that, when the sacred writer says the waters "filled all on the face of the earth" (Gen. vii. 18), he meant all the earth then known to Noah and his contemporaries. The solution of the difficulties raised depends in most cases upon a proper interpretation of the narrative or the correct reading of the text. b) In answer to the recent rationalistic plea of "Bible and Babel", making of the Mosaic record a clumsy compilation of Babylonian and Assyrian mythology, it may be said: 1) Whatever be the apparent similarity of these pagan traditions to the Jewish religion, there is an essential and radical difference between them: one is polytheism, the other pure monotheism; one admits the deification of man, the other teaches man's absolute dependence on God; one has a most imperfect code of morality with no sanction against sin, the other holds in the Ten Commandments the fundamental laws of man's highest religious and moral perfection. 2) From the very nature of the case, it is most improbable that the human race, as it appears in history, would turn from polytheism to monotheism, and from a lower to a higher standard of morality,

if left to itself and without a strong influence from above. Under such a condition it would most probably sink by degrees from monotheism to polytheism and from a high morality to moral corruption. Such, in fact, is the history of the pagan nations of antiquity. How, then, explain the fact that, among all these nations with whom the Jews were in continual contact, the Jews alone believed in one God infinitely great and holy; that they alone had the clear conception of the creation of all things by God; that they alone understood the true relations of God with man and of man with his fellow-men; that they alone based upon these relations the laws and rules of true worship and correct morality — all of which is recorded in the books of Moses? 3) The newly discovered Code or Law-Book (a collection of 282 paragraphs in cuneiform script) of the Babylonian king Hammurabi, 1947—1905 B. C., shows a very radical difference from the Mosaic Code. The first is essentially civil, with no reference nor any allusion whatever to religion; the latter is essentially religious in contents and purpose. Whatever occasional similarity there may be between the two Codes, such a parallelism is merely accidental, and can be fully explained by admitting that in these matters both go back to a primitive Semitic tradition. 4) The objection from Assyrian and Babylonian genealogies is easily explained by the fact that all ancient nations kept genealogical records of their ancestors and kings. There was a special purpose of Divine Providence in preserving the genealogies of the patriarchs and later of the twelve tribes of Israel, the chosen people of God, which was to remain separate from the pagan nations and out of which was to come the Saviour of the world (see 1 Esdr. ii. 59 ff.). 5) From all this we rightly infer that, if there exists any written record of the primitive tradition of the human race, a tradition based on divine revelation and preserved by Divine Providence, that record is in the Mosaic narrative; that, if any traditions similar to this one were among the ancient nations of Assyria, Babylonia, and Egypt, peoples older than the Jews but younger than the first patriarchs, they were only corruptions of the primitive tradition. The Mosaic record is, in fact, nothing else than the tradition of mankind from pre-Hebrew and pre-Babylonian ages (Kaulen).

V. PROPHECIES. The fife books of *Moses*, especially the first, contain important prophecies concerning the Messias. 1) The first promise of the Redeemer, the *Proto-Evangelium* (First Gospel), is contained in the curse of the serpent: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. iii. 15). 2) Noah, in the blessing given to his sons and their descendants, announces that salvation shall come through Sem: "Blessed be the Lord God of Sem; be Chanaan his servant. May God enlarge Japhet, and may he dwell in the tents of Sem, and Chanaan be his servant"! (Gen. ix. 26, 27.) 3) Three times the Lord promises to Abraham that his seed will be a great nation, and that in it all the nations of the earth shall be blessed (Gen. xii. 1—3; xv. 5; xxii. 17, 18). According to St. Paul (Gal. iii. 14 ff.), this promise was fulfilled in Christ. 4) Jacob, on his death-bed, thus speaks of the coming Redeemer: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations" (Gen. xlix. 10). 5) Balaam prophesies:

> "I shall see him, but not now;
> I shall behold him, but not near;
> A star shall rise out of Jacob,
> And a sceptre shall spring up from Israel."
> (Num. xxiv. 17.)

6) Moses, before his death, promises another great prophet to his people: "The Lord thy God will raise up to thee a prophet of thy nation and of thy brethren, like unto me: him thou shalt hear!" (Deut xviii. 15, 18.) This promise refers chiefly, if not immediately and exclusively, to our Lord Jesus Christ.

VI. MESSIANIC TYPES. Some of the most remarkable types mentioned in the Pentateuch are: the Paradise (Lk. xxiii. 43; 2 Cor. xii. 4; Apoc. ii. 7); Adam and Eve (Mt. xix. 4, 5; Eph. v. 31 f.); Noah and the Ark (1 Petr. iii. 20 f.); Abraham (Rom. iv. 11, 12, 16, 17); Melchisedech (Heb. vii. 3 ff.); Sarah and Hagar (Gal. iv. 21); Isaac (Heb. xi. 19); Jacob, Joseph, the circumcision (Rom. ii. 29; Phil. iii. 3; Col. ii. 11 ff.); Moses, Aaron, the people of Israel (Mt. ii. 15); the Red Sea and the rock in the desert (1 Cor. x. 1 ff.); the Manna (John vi. 38 f.; Apoc. ii. 17); the

brazen serpent (John iii. 14); the vow of the Nazarite (Mt. ii. 23; Heb. vii. 26); Israel's blessings and punishments (1 Cor. x. 6, 11); the Paschal Lamb (John xix. 36; 1 Cor. v. 7); the tabernacle, priesthood and sacrifices of the Old Testament (Heb. viii ff.); its festivals (Col. ii. 16 f.); the sacrifice of the red cow (Num. xix. 2; Heb. xiii. 11 f.).

2. JOSUE. THE JUDGES. RUTH.

I. HISTORICAL SKETCH. 1. After the death of Moses, about 1405 B. C., Josue, the son of Nun, was made by divine appointment the leader of the Israelites. He commanded their armies for about twenty-five years (1405—1380). He crossed the Jordan, took Jericho, and achieved in seven years the conquest of the Promised Land, which, with the High Priest Eleazar, and according to directions given by Moses, he distributed by lot among the tribes. He slew the allied kings of South Chanaan commanded by Adonisedek, king of Jerusalem, when "the sun and moon stood still until the people revenged themselves of their enemies" (Jos. x. 13). The northern kings under Jabin of Asor were defeated near the lake of Merom. After the conquest and division of the country, Josue retired to the town of Thamnatsare, which had fallen to him by lot. But before his death he gathered once more the whole people at Sichem and solemnly renewed their covenant with God. Josue died aged one hundred and ten, and was buried at Thamnatsare in the mountains of Ephraim. Soon after him Eleazar also died and was succeeded by his son Phineas, the third High Priest.

2. After the death of Josue the people of Israel remained for about three hundred years without regular rulers. The High Priests of this period, whose duty it was to rule the people under God and with the assistance of the council of the Ancients, appear to have been generally men of weak character. During this sad period, "when there was no king in Israel, but every one did that which seemed right to himself" (Judg. xvii. 6), the people frequently fall away from God into the idolatrous and immoral worship of the Babylonian and Phœnician divinities, Baal and Astarte, practised by the Chanaanites still remaining in the country. The invariable punishment of such idolatry was that God abandoned the idolators to the op-

pression of their enemies. As soon, however, as they repented, God raised among them valiant men and leaders called Judges, who delivered them from their heathen neighbours and renewed the ancient covenant. Of such Judges, who often exercised their influence simultaneously in various parts of the country, we know sixteen, including in the number the heroine and prophetess Debora and the tyrant Abimelech: 1. Othoniel; 2. Aod; 3. Samgar; 4. Barak; 5. Debora; 6. Gedeon; 7. Abimelech; 8. Thola; 9. Jair; 10. Jephte; 11. Abesan; 12. Ahialon; 13. Abdon; 14. Samson; 15. Heli; 16. Samuel.

Barak, encouraged and aided by Debora, slew the army of Jabin, king of Chanaan, commanded by Sisara. Gedeon overcame the Madianites, who had been devastating the south country during seven years. His son Abimelech set himself up as king in Sichem, but his rule soon came to an end. Jephte drove the Ammonites out of the land beyond the Jordan, which they had oppressed for eighteen years. His victory deprived him of his only daughter, whom in consequence of a rash vow he had to offer to the Lord. Samson is famous for his exploits against the Philistines. The whole period of the Judges covers about three hundred and fifty years, from 1380 to 1030.

II. Literary Sketch. 1. The book of *Josue* in its first part (ch. 1—12) relates the history of the miraculous crossing of the Jordan, the taking of Jericho, and the subsequent conquest of the lands to the east of the Jordan; its second part (ch. 13—22) is mainly concerned with the geographical partition of the country by Josue and Eleazar, the appointing of towns for the Levites and of towns of refuge, the return of the tribes of Reuben and Gad and the half-tribe of Manasses to the land east of the Jordan, given to them by Moses. The last two chapters, 23 and 24, give an account of the last meeting of the people under Josue and of the death of Josue and Eleazar. The book of Josue was written for the greater part by Josue himself (Josue xxiv. 26), but another, probably Phineas, made some additions to it.

2. The book of *Judges* commences with a survey of the period after the death of Josue, in which the Israelites abandoned the God of their fathers and worshipped strange gods (ch. 1 and 2). The main part of the book is a collection of memoirs on the

achievements of the Judges, especially of Barak and Debora (ch. 4 and 5), Gedeon and Abimelech (ch. 6—9), Jephte (ch. 11 and 12), and Samson (ch. 13—16); chapters 17—21 form an appendix dealing with two events that occurred shortly after the death of Josue: the erection of an idol in Dan, and a crime committed by the inhabitants of Gabaa in the tribe of Benjamin, which was avenged by the almost total destruction of this small tribe.

Attention must be called to the famous song of Debora (Judg. v. 2—31), one of the most beautiful and oldest examples of Hebrew poetry. Another interesting piece is the fable (not parable) told by Joatham (Judg. ix. 7—20), the only instance in the Bible of this kind of literary form. The book of Judges is evidently to remind the Jews of the Lord's warning that He will bless the people if it obeys His law; but He will curse and punish it, if it transgresses His commandments (Deut. xxvii f.).

Types. According to many Fathers and theologians, Josue (Heb. iv. 8), Jephte and Samson are types of Christ; Gedeon's fleece and the dew are a type of Mary and the Holy Child (Ps. lxxi. 6; Is. xlv. 8).

In accordance with the Jewish tradition, Samuel is believed by most Catholic writers to have compiled the book of Judges from previously written memoirs or chronicles. It was certainly written before the time of king David.

3. The book of *Ruth* devotes its four chapters to one of the most touching narratives in the Old Testament. It records how the Moabitess Ruth became the wife of Booz, of the tribe of Benjamin, and thus the ancestress of David and Christ. It makes us acquainted with the God-fearing ancestors of David and shows us in the Moabitess Ruth a remarkable type of the future vocation of the Gentiles to the hope of Israel. The concluding words are: "Booz begot Obed; Obed begot Isai; Isai begot David" (Ruth iv. 22). The author of the book of Ruth is unknown, though many ascribe it to Samuel.

3. THE KINGS AND THE CHRONICLES.

I. Historical Sketch. Samuel, the disciple of Heli the High Priest, was the last Judge in Israel. He delivered his people from the cruel oppression of the Philistines, who, for

a short time, had possession of the Ark of the Covenant. He anointed Saul, the son of Cis, of the tribe of Benjamin, as the first king in Israel (B. C. 1095). In the next following period the Old Covenant attained its greatest perfection, thanks to the simultaneous development of the royal rule and prophetical functions, side by side with the priesthood instituted by God through Moses.

Saul, David, and Solomon ruled as kings, each during forty years; but these numbers must be understood according to the Jewish computation, which reduces the whole period to about 100 years. The wars of David and Solomon completed the conquest of the country and rendered its possession secure. The sovereign power became hereditary in the family of David, to whom God had promised, through the Messias, an everlasting kingdom. David overthrew the Jebusites, who still held the fortress on Mount Sion, transferred the Ark of the Covenant to Jerusalem, and made that city the capital of his kingdom, now extending from the Euphrates to the Mediterranean, and from Libanon to the Arabian gulf. Solomon, his son and successor, built the Temple on Mount Moria. The magnificence of the edifices he raised, and the wide-spread fame of his wisdom, gave to his kingdom an external splendour never equalled before or after.

After Solomon's death ten of the tribes separated themselves from Roboam, as Ahias, the prophet of Silo, had prophesied (3 Kings xi. 29 ff.). Juda alone, with the insignificant tribe of Benjamin, remained faithful to the hereditary ruler. Jeroboam, a commander of the army, who had fled the country under Solomon, was, at Sichem, proclaimed king by the other ten tribes. Thus, since 929 B. C., the country was divided into the northern kingdom of Israel, also called Ephraim, after the most powerful of the tribes, with, later on, Samaria as its capital; and the southern kingdom of Juda, with Jerusalem as its capital.

1. In the *Kingdom of Israel* idolatry became universal, wherefore many pious Israelites, Ancients, Priests, and Levites, returned to Juda and Jerusalem. Jeroboam, the first king, in order to alienate the people from Jerusalem and the Temple, erected golden calves (the Egyptian ox Apis [Fig. 5, p. 74]) at Dan and Bethel, the northern and southern points of his kingdom, and invited

his subjects to worship them. About 900 B. C., the godless king Achab, who had married the Phœnician princess Jezabel, forced upon the people the worship of the Sun-god Baal, or Bel, and the impure worship of the lunar goddess Astarte (Venus). The fiery zeal of the prophet Elias alone prevented all Israel from bowing their knee to Baal. Elias had to flee from the vengeance of Jezabel, but, a whirlwind having taken him up into heaven, his spirit descended upon Eliseus. Eliseus caused Jehu (884—856) to be anointed king of Israel, and by Jehu the race of Achab and Jezabel was wiped out in Israel.

Fig. 51. Apis.
Egyptian sculpture.

The Kingdom of Israel had nineteen kings, belonging to nine different families: of these, seven were entirely destroyed by those who succeeded them. Several kings reigned but a few months or even a few days. Only one single king of Israel showed zeal for the Law, viz., Jehu, and even he tolerated the worship of the golden calves, although he abolished that of Baal.

Israel suffered much from its neighbour Syria, and when the strife with Syria came to an end, it fell entirely under the power of the Assyrians. The usurper Phul, i. e. Tiglath-Pilasar III., king of Assyria (745—727 [Fig. 6, p. 75]), and since 731 also king of Babylonia, threatened the Kingdom of Israel, then ruled by Menahem, and he only withdrew on the promise of a yearly tribute of one thousand talents. But soon after the same Assyrian king was invited by Achaz, king of Juda, to assist him against the now allied Israelites and Syrians. Tiglath-Pilasar again entered the land, conquered Damascus (733—732), and led into captivity many inhabitants of Northern Galilee and of the country east of the River Jordan. The final downfall of the kingdom of Israel was effected by king Salmanassar IV. and his successor Sargon II., 722 B. C., after a siege of three years, during which Salmanassar died; the capital, Samaria, was taken, and the usurper, Sargon, led the greater part of the people with Osee (730—722), the last of their kings, captives to Assyria. The captives were distributed over the most distant parts of the great Assyrian empire, and colonists were sent from Assyria to re-people Sa-

maria. The fusion of these colonists with the Israelites left in the country produced the half-heathenish population of the Samaritans.

2. The *Kingdom of Juda* outlasted that of Israel by nearly a century and a half. It had twenty kings, all of the house of David, with the exception of Athalia, the impious daughter of Achab and Jezabel; but only a minority of them were religiously inclined. The worst of these rulers was the blood-thirsty tyrant, Athalia (842—836); she destroyed the whole family of her consort, Joram, king of Juda, with the sole exception of his nephew, Joas,

Fig. 6. Tiglath-Pilasar III. of Assyria. Relievo from Nimrud.

saved by Jojada, the High Priest, and did her best to give the upper land of Juda to the worship of Baal. But Jojada, who here played the rôle of Elias, caused Joas, hidden in the Temple from his earliest infancy, to be proclaimed king when he was but six years old. Athalia was apprehended in the court of the Temple and stoned to death; the worship of Baal was abolished, and the covenant with God solemnly renewed.

At the time of the conquest of Israel, the pious king Ezechias ruled in Jerusalem (726—693). Like his neighbour, he was assailed by Sargon and his successor Sennacherib, but the army of Sennacherib, 185 000 strong, under the command of Rabsakas,

was stricken by the angel of the Lord with the plague under the walls of Jerusalem (701 B. C.). The successor of Ezechias, the idolatrous Manasses (693—639), and part of his people were temporarily led into captivity to Babylon by the Assyrian Asarhaddon, who had succeeded Sennacherib. After he had repented of his sins, Manasses was allowed to return to his kingdom, and henceforth served the Lord God (Chron. xxxiii. 12 ff). Manasses was followed by his idolatrous son Ammon (639—638), and after Ammon followed the good Josias (638—608), who, conjointly with the prophet Jeremias, abolished idolatry and enforced the strict observance of the Law of Moses. Josias was succeeded by Joachaz, 608; Joakim, 608 to 598; Jechonias (Joachin), 598, and Sedecias, 598—586. These are the last four kings of Juda before the Babylonian Captivity.

In the year 606 B. C., Nabuchodonosor, or Nebukadnezar, king of Babylon (whose father, Nabopalassar, destroyed Niniveh in the same year and put an end to the empire of the Assyrians), led his army up to the walls of Jerusalem, after having previously defeated Necho, king of Egypt, at Circesium. A tribute was imposed on king Joakim, the precious vases of the Temple were stolen, and many distinguished Jews, among them the youthful Daniel, were sent to Babylon as captives. The tribute having been refused, Nabuchodonosor returned to Jerusalem (598 B. C.), which surrendered to him after a siege of three months. Jechonias, with the best men of the people, and the prophet Ezechiel, were led into captivity. Eleven years later (587 B. C.), a new revolt of king Sedecias against Babylon brought about the down fall of the Kingdom of Juda. Nabuchodonosor came with all his army against Jerusalem, and captured the city. Sedecias was taken prisoner and brought to the king of Babylon, who slew the sons of Sedecias before his face, put out his eyes, bound him with chains, and brought him to Babylon. The holy city was razed to the ground, and all the people, except some poor dressers of vines and husbandmen, were carried away. The Jew Godolias was made the governor over those that remained in the land.

II. LITERARY SKETCH. The history of the people of Israel, from Heli and Samuel until the Babylonian Captivity, is contained in the *four books of Kings* and the *two books of Paralipomenon* (called in the Hebrew "the Chronicles").

1. The *first two books of Kings* are called by the Hebrews (and by Protestants) "the books of Samuel", because Samuel and his disciple David play the most conspicuous part in them, and they are mostly written from notices and memoirs made by Samuel. The first book contains the history of Heli and Samuel, the establishment of the kingdom, and the history of Saul and David up to the death of Saul and Jonathan. The second book tells the history of the reign of king David, to whom is promised the throne of Israel in continuity through his successors, and an eternal kingdom in the Messiah, born of the house of David (vii. 13 ff.). The first two books of Kings make detailed mention of the introduction of two new elements in the Jewish theocracy, namely, the public prophetic office and the kingdom. The reign of David, the king according to the heart of God, is made to appear as the very foundation of Israel's greatness. These books were written after Samuel, after the division of the kingdom under Roboam, but probably under the same king. The author is unknown. In 2 Kings i. 18 ff. is found the beautiful song of David on the death of Saul and Jonathan, a specimen of fine elegiac poetry.

2. The *third and fourth books of Kings* (in Hebrew and Protestant Bibles the first and second) tell the history of Israel from the accession of Solomon to the Babylonian Captivity. They describe at length the building of the Temple, and fully report the extraordinary and wonderful doings of the prophets Elias and Eliseus. The last verses of the fourth book tell us that Jechonias, also called Joachin, the last king of Juda but one, was delivered from the prison where he had been thirty-seven years, by Evilmerodach, king of Babylon, in the year that he began to reign, 562 B. C. These two books can easily be divided into three parts: the first (b. III, ch. 1—11) tells of the reign of Solomon; the second (b. III, ch. 12 to b. IV, ch. 17) tells the contemporary story of the two kingdoms; the third (b. IV, ch. 18—25) tells of the last fortune of the kingdom of Juda. The writer tells not the political, but the religious history of the people; hence the prominent part given to the prophets.

These books were written in about the middle of the Babylonian Captivity. Internal and external reasons point to the prophet Jeremias as the author.

3. The two books of *Paralipomenon* ("things left out") or the Chronicles, are a kind of supplement to the books of Kings, recording many things passed over in those books. The first begins with genealogies of old and famous families from Adam down to the times after the Captivity. History proper begins in chapter tenth, with the last unfortunate war of Saul against the Philistines, and ends with the history of David. The second book contains the history of Solomon and his successors in the Kingdom of Juda down to the Captivity, no account being given of the kingdom of Israel. The last verse records the permission given by Cyrus to the captive Jews, to go up to Jerusalem and build a house to the Lord. The Chronicles tell some events much more in detail than the books of Kings; others, only in short summaries. They often differ from the books of Kings, but the divergence does not affect any essential part. It chiefly exists in names and numbers, and may be attributed to mistakes by copyists. In all probability these books were written by Esdras, the scribe, who evidently gathered much of his information from public documents. The books were certainly written under the Persian dominion and before the Macedonian period. The writer's object is evidently to show that Israel was great and happy as long as the people worshipped the true God and obeyed His Law.

It may be remarked that originally the books of Samuel and of the Kings and of the Chronicles were not divided into two books, but formed each only one book.

Types. Kings David and Solomon and their kingdom are types of Christ, the Messiah, and His spiritual kingdom. Jerusalem is a type of the Church and of Heaven. The words of the prophet Nathan (1 Chron. xvii. 10 ff.) contain one of the grandest Messianic prophecies. The same must be said of the beautiful Canticle of Anna (1 Kings ii. 1 ff.), which is sometimes called the Magnificat of the Old Testament. Elias and Eliseus are types of Christ (Lk. iv. 21 ff.); the small cloud (3 Kings xviii. 44) is a type of the Blessed Virgin Mary.

4. ESDRAS AND NEHEMIAS.

I. HISTORICAL SKETCH. For the space of seventy years, the Jews remained captives in Babylon (606—536). The prophet Jeremias had foretold that, after seventy years, God would re-

member His people in Babylon and bring it back to its own land: exactly seventy years after the battle of Circesium and the first transportation of Jews to Babylon, Cyrus, now also ruler of the Medes and the Persians, released God's people from their captivity, with licence to return and build the Temple in Jerusalem. He restored the holy vessels, which Nabuchodonosor had taken away, and gave leave to collect money for the construction of the Temple. The Jews still remained under a Persian governor, whose functions, however, were restricted to the ingathering of taxes; the administration proper was committed to the High Priest.

Soon a great number of the exiles, chiefly Priests, Ancients, and Levites, returned to Jerusalem, although a still greater number, mostly of the better classes, preferred to remain in their new homes in the Persian empire. Zorobabel (a grandson of king Jechonias) and the High Priest Josue brought back to Jerusalem about 50 000 Jews, mostly of the tribe of Juda and Benjamin. They rebuilt the Altar of Holocausts on its ancient site and restored the daily sacrifice. The following year they laid the foundation stone of the new Temple, but the construction, owing to the hostile interference of the Samaritans, did not proceed until the second year of Darius I. Hystaspes. Thanks to the zeal of the two prophets Aggeus and Zacharias, the work was then again taken in hand, and completed in the sixth year of Darius Hystaspes, B. C. 514.

In the seventh year of Artaxerxes I. Longimanus, king of Persia (B. C. 458), two thousand more Jewish men returned to Jerusalem under the leadership of the celebrated priest and doctor Esdras (1 Esdr. viii. 1 ff.), who, with the king's permission, began to rebuild the walls of the city. But the Samaritans again interfered by all means in their power, and impeded the progress of the work. In 445 B. C., the Jew Nehemias, cup-bearer to king Artaxerxes Longimanus, arrived in Jerusalem with extensive powers granted by the king, and in the short space of fifty-two days, amidst continuous fighting against the Samaritans, rebuilt the walls of the city. Esdras and Nehemias worked with wonderful zeal and success for the religious and civil regeneration of their country. At the Feast of Tabernacles of the seventh year, Esdras, during the eight days, read the Law to the assembled people. Then

followed a fortnight of public penance, during which the Levites, in the name of the people, publicly confessed God's benefits and the people's ingratitude, and the covenant with the Lord was renewed.

After twelve years of great activity, Nehemias returned to the Persian court, but later (405) came back to Jerusalem to put an end to the abuses that had arisen after the death of Esdras, such as the desecration of the Temple and of the Sabbath, and marriages with heathens. The priest Manasses, of the family of the High Priests, was cast out from the priesthood for refusing to dismiss his heathen wife, the daughter of Sanballat, the Persian governor of Samaria. Sanballat then instituted, for the benefit of his son-in-law, a separate high-priestly dignity at Sichem, and thence dates the complete separation of the Samaritans from the Jews. Later the Samaritans built a temple for themselves on Mount Garizim, Sichem, which remained in existence from 330—130 B. C.

II. LITERARY SKETCH. The liberation of the Jews from the Babylonian Captivity, and the doings of Esdras and Nehemias are set forth in the books of Esdras and Nehemias, which hardly refer to the profane and political events of the time, but are exclusively concerned with the restoration of the religious commonwealth of the Jews. Nor do they give a continuous systematic history, but rather a collection of fragmentary notices. The historical credibility of these books has been remarkably confirmed by the famous Egyptian papyri discovered some years ago at Elefantine on the Nile.

1. The *first book of Esdras* continues the history of the Chronicles. After recalling the permission to return to Jerusalem, granted by Cyrus to the Jews, it tells of the home-coming under Zorobabel and Josue, and of their efforts to rebuild the Temple (ch. 1—6). Chapters 7—10. deal with the second home coming under Esdras, and with the work of Esdras in Jerusalem.

2. The *second book of Esdras*, or the *book of Nehemias*, contains the memoirs of Nehemias. It relates the arrival of Nehemias in Jerusalem, the construction of the walls, and the measures taken in common by Esdras and Nehemias for the good of the people. The last chapter contains an account of the second visit of Nehemias to Jerusalem and of the zeal he then and there

displayed. In these books are several documents in the Chaldean language.

The books of Esdras and Nehemias, as regards their principal contents, are a compilation of memoirs written by Esdras and Nehemias themselves; as a whole, they are probably the work of Esdras, made at the time of king Alexander the Great.

5. TOBIAS. JUDITH. ESTHER.

The books of Tobias, Judith, and Esther treat of particular persons and events. Tobias and Judith belong to the time of the Assyrian domination; Esther is of the Persian period. The strictly historical character of these books is generally admitted, notwithstanding the objections raised by rationalists. The character of the narratives, the uniform Jewish and Christian tradition, do not allow us to consider these books as mere allegories or moral fictions; but they treat, evidently, of historical persons and events.

1. The *Book of Tobias* tells the story of a pious Israelite of the tribe of Nephtali, and of his son, both named Tobias.

Tobias, when still young, was transported with his family to Assyria, as a captive (B. C. 722). He lived in Niniveh, the capital town, and was highly thought of by the king (Sargon). His position enabled him to visit his fellow-captives in various parts of the country, and to assist them with his money and his influence. On the occasion of one of these visits, Tobias lent ten talents of silver to his fellow-tribesman, Gabelus at Rages, in Media. Soon, however, Tobias lost the favour of the king, who revenged himself on the captive Jews for the disaster which happened to the army of Sennacherib under the walls of Jerusalem (B. C. 701). Tobias, who, against the will of the king, buried the bodies of his brethren abandoned on the high roads, had his fortune confiscated and was compelled to flee the country. Sennacherib having died shortly afterwards, Tobias returned to Niniveh and regained possession of his fortune, but lost his eye-sight and fell once more into poverty. When he thought death near, he sent his son, with an unknown companion, who later on revealed himself as the Archangel Raphael, to Gabelus, in Media, in order to recover the ten talents. During this journey the Angel brought about the marriage of the younger Tobias with Sara, the pious daughter of his kinsman Raguel of Ecbatana;

he also indicated a remedy, by means of which, at his return, the blindness of his father was removed. Tobias lived forty-two years after these events, and died, at the age of one hundred and two years, in Niniveh, the impending downfall of which he predicted shortly before his death. His son emigrated with his family to his kinsfolks, in Media, where he died at the age of ninety-nine years.

This book, written, in the Aramaic language, by an unknown writer during the Assyrian or the Babylonian Captivity from memoirs of Tobias and his son, sets forth the ideal of a saintly family life.

2. The *Book of Judith* narrates an extraordinary event which is to remind the Jews that the Lord God will always protect them as long as they serve Him faithfully.

The Assyrian king Nabuchodonosor (i.e. Assurbanipal, 668—626), the last great king of Assyria, sent his general Holofernes with a great army west and south to confirm the allegiance of doubtful provinces and to subdue dangerous neighbours. Judæa was threatened. Holofernes pitched his camp in the plain of Jezrael under the walls of the frontier fortress Bethulia, the key of the country (Fig. 7). The water-supply having been cut off, the besieged were on the point of surrendering, when Judith, a God-fearing widow, strong in her confidence in God, undertook to save the city by an act of great daring. She entered the camp of the Assyrians, was kindly received by Holofernes, and, during the night, when Holofernes lay on his bed fast asleep and exceedingly drunk, she cut off his head with his own sword. The death of the general caused a panic in the besieging army, which was put to flight next morning by a sally of the garrison of Bethulia.

This event happened during the captivity of Manasses, king of Juda, the High Priest at the time being Eliakim, or Jojakim. Bethulia is the modern Beth-Ilva near Mount Gilboe, where the village of *Judeide* still perpetuates the name of Judith. The book was probably written in Chaldean by a Palestinean Jew during the earlier days of the Babylonian exile, possibly by Jojakim himself.

The Canticle of Judith (xvi. 2—21) is a grand poetical song of triumph and thanksgiving. Judith may be looked upon as a type of the Virgin Mary, to whom the Angel Gabriel addressed the

words spoken by Ozias to Judith (xiii. 23), and to whom the Church applies the words by which the High Priest and the people greeted Judith (xv. 10).

The book presents great historical difficulties, so that some Catholic writers felt inclined to admit of its being possibly a religious allegory; but modern discoveries and closer investigation of different texts allow us fully to maintain its historic truth.

3. *The Book of Esther* records how Esther, after the rejection of Vasthi, was made the queen of Xerxes I. (485—465) and used

Fig. 7. Sanur (Bethulia).

her influence with the king to save the Jews in Persia from the destruction threatened them by Aman, an ambitious courtier, who hated Mardochai. Queen Vasthi was deposed, B. C. 483, before the ill-fated expedition of Xerxes against the Greeks, 480—479 B. C.; Esther was made queen in her place after the war, B. C. 478—477. To commemorate the preservation of the Jews through Esther and Mardochai, the Jewish Feast of Purim was instituted, a proof of the historic character of the book. Esther, the adopted daughter of the Jew Mardochai, employed at the royal court of Susa, was one of the numerous Jews who remained in Persia after

the Babylonian Captivity. From xvi. 16, 18, 21 some infer that Artaxerxes (correctly: Xerxes) was converted by Esther to the belief in the one true God.

The historic character of the book of Esther must be maintained. The historic difficulties, internal and external, are being rapidly explained away, the more that Assyrian discoveries furnish a better knowledge of the conditions and events of the Persian empire.

There are two editions of the book of Esther: the short and abbreviated one, as preserved in the Hebrew; this compend of the original was probably made after Christ, and forms the first part (ch. i to x. 3) in the Vulgate; the second part (x. 4 to xvi) contains fragments taken from the Greek translation. The complete original work, probably written by Mardochai shortly after the events told, is preserved in the Septuagint and Vulgate versions. The appendix (ix. 23—32) regarding the Feast of Purim may have been written by Esdras. Like Judith, Esther also is a type of the Blessed Virgin Mary.

6. THE MACCABEES.

I. HISTORICAL SKETCH. 1. *The Biblical Period.* Palestine remained under Persian domination until Alexander the Great (Fig. 8) put an end to the Persian power (1 Macc. i, 1 ff.). Alexander, after taking the strongholds of Tyre and Gaza (B. C. 332), marched peaceably into Jerusalem. He appointed Andromachus governor of Syria and Palestine, and, after the assassination of Andromachus, Memnon. After the death of Alexander the Great, the Jews were at one time ruled by the Egyptians; at another, by the Syrians, until Antiochus the Great, king of Syria, finally annexed Palestine to his kingdom (B. C. 200). Antiochus treated the Jews with kindness, but his elder son, Seleucus Philopater, ordered the treasure of the Temple to be plundered by his treasurer Heliodorus, and his younger son, Antiochus IV. Epiphanes, subjected the Jews to unheard-of cruelties, in order to force upon them Greek religion and Greek morals. In B. C. 169, he captured Jerusalem. The town

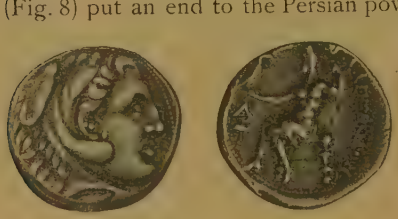

Fig. 8. Tetradrachm of Alexander the Great.

and the Temple were plundered, the city-walls were pulled down; the Temple was deserted and dedicated to Jupiter Olympius; the Holy Scriptures were burnt, and no effort was spared to impose upon the Jews the religion of the Greeks. The venerable Eleazar and the seven brothers, with their mother, were cruelly put to death during this persecution. The tyranny of Antiochus found strenuous opponents in the mountains of Juda, at the small town of Modin, in the person of Mathathias, a priest of the Hasmonean family, and his five sons: Judas, Jonathan, Simon, John, and Eleazar. The bravest of them was Judas, surnamed Maccab, i. e. the hammer, after whom the whole family was called the Maccabees. After the death of his father, he drove the Syrians out of Jerusalem (B. C. 165) and restored the Temple and its worship. The Feast of the Dedication of the Temple was instituted to commemorate this event. Antiochus Epiphanes died suddenly (B. C. 163), before he could avenge himself on the Jews. Judas Maccabee fell in a battle against the Syrians, B. C. 160. Jonathan took up the command, and after him, Simon (143—135), who prevailed upon king Demetrius to restore full political independence to the Jews. His grateful people made the dignity of ruler and High Priest hereditary in his family.

2. *The Post-Biblical Period.* John Hyrcanus (B. C. 135—106), the son and successor of Simon, in 130 B. C., destroyed the Samaritan temple on Mount Garizim, vanquished the Edomites (Idumeans to the South of Palestine), and forced them to adopt the rite of circumcision. His son, the cruel Aristobulus I., assumed the royal dignity and title, but died after a reign of only one year (106—105). His younger brother, Jannæus, a valiant but cruel warrior, succeeded him (105—78). His widow, the pious princess Alexandra, reigned for eight years (78—66). After her death, her two sons Aristobulus II. and Hyrcanus II. engaged in a fratricidal war, which brought to a miserable end the glorious rule of the Maccabees. The two fighting brothers submitted their cause for arbitration to the Roman general, Pompey, at that time engaged in an expedition against the Parthians. Pompey decided in favour of Hyrcanus, and as Aristobulus was arming in self-defence, the Romans took Jerusalem by force (B. C. 63). Many Jews were taken to Rome as prisoners of war, where they were enfranchised and lived together in a separate quarter. Julius Cæsar, after his

victory over Pompey, confirmed Hyrcanus in the functions of High Priest, but he annexed Palestine to Idumæa and appointed the Edomite prince Antipater governor of the new province (B. C. 46). On the death of Antipater, the Roman Senate conferred the title of "King of the Jews" on his son Herod I., surnamed the Great (B. C. 37). During the first nine years of his reign, all the survivers of the Maccabean family were murdered, even his own wife Mariamne, the granddaughter of Hyrcanus. The sceptre had passed from Juda.

Herod the Great died after a long and cruel reign, in the year 753 U. C. according to the Dionysian computation. Modern writers place his death in March 750 from the building of Rome. Then the emperor Augustus divided Palestine among the sons of Herod: *Archelaus*, the eldest, whom his father had appointed his successor, received the provinces of Judæa, Samaria, and Idumæa; *Herod II. Antipas* Galilee and the south of Petræa (east of the Jordan); *Philip II.* the north of the country to the east of the Jordan, Ituræa and the country of Trachonitis. Another son, Philip I., the lawful husband of Herodias, lived in Rome the life of a private gentleman. Archelaus ruled with the same cruelty as his father, and was exiled to Vienne in Gaul A. D. 6. His province was incorporated in the Roman province of Syria and administered by special governors residing at Cæsarea. The first of these governors was Coponius, the fifth Pontius Pilate (A. D. 26—36). Herod Antipas, who beheaded John the Baptist and mocked the Saviour, was exiled with the ill-famed Herodias to Lyons in Gaul. His province, with that of Philip, who had died without issue (A. D. 37), was granted to a nephew of Herod the Great, *Herod Agrippa I.*, who, by favour of the emperor Claudius, also acquired the country formerly under Archelaus, and ruled as king of all Palestine from A. D. 41—44. About the year 41 he beheaded the Apostle James the Great, and, to please the Jews, caused Peter to be apprehended. Shortly afterwards he died suddenly at Cæsarea whilst receiving, after the manner of the Roman emperors, divine honours from a Phœnician embassy and the populace of Cæsarea. The whole of Palestine was now joined to Syria, and again administered by Roman governors. Herod Agrippa II., son of Agrippa I., obtained, however, and retained, until after the destruction of Jerusalem, the title

of king of the north-eastern parts of the country, and the custody of the Temple. It is to him that Paul gave an account of his life, conversion, and calling at Cæsarea (Acts xxvi). The fourth Roman governor after the death of Agrippa I. was Felix, before whom St. Paul appeared in bonds at Cæsarea. He was married to Drusilla, sister of Agrippa II. His successor was Festus, who sent Paul to Rome to be judged (A. D. 60). Then came Albinus, and lastly Gessius Florus. A crushing tribute imposed by Florus A. D. 64 caused the war of extermination by Vespasian and Titus upon the Jews, which resulted in the total destruction of Jerusalem and the Temple, in the year 70 of the Christian Era, by the Dionysian computation.

II. Literary Sketch. 1. The first book of the Maccabees records the wars of the Jews for religious and political liberty against the kings of Syria (the Seleucides), under the priest Mathathias and his sons Judas, Jonathan, and Simon. It ends with the information that John Hyrcanus, son of Simon, was made High Priest after his father. This book was written in Hebrew by a Palestinian Jew possibly before the death of John Hyrcanus (B. C. 106), and is probably based upon memoirs written by members of the Maccabean family.

2. The second book of the Maccabees is not a continuation of the first, but deals with the fortune of the Jews under Seleucus Philopater, Antiochus Epiphanes, and Judas Maccabee in the years B. C. 176—161. It does not come down as far as the first, but gives more details of the persecution under Antiochus Epiphanes, the martyrdom of Eleazar and the seven brothers with their mother, and events connected with the Temple. It begins with two letters (i. 1—9; i. 10 to ii. 19) from the Jews in Palestine to their brethren in Egypt, relating to the Feast of the Dedication of the Temple (which is here called Feast of Tabernacles, because of the similarity of the celebration). The date of the second of these letters (i. 10) corresponds to the year 123 B. C. The book is of great importance in regard to Christian eschatology. It clearly teaches the future resurrection and retribution (vi. 26; vii. 9, 14 ff.), prayers for the death (xii. 43 ff.), and intercession of the just dead for the living (xv. 14). This book was originally written in Greek by a Jew living in Jerusalem. Its date may be set between the

years 159—123; others place it near the year 100 B. C. The author gives us, as he says (ii. 24), a short abstract of what Jason of Cyrene had written in the five volumes (now lost) concerning Judas and his brethren. Jason must have finished his work before the year 161.

B. THE DIDACTIC BOOKS.

1. JOB.

1. THE BOOK OF JOB is a kind of Theodicæa, dealing with the question how the sufferings of man, especially of the just, can be reconciled with the justice of God. The answer given is: that man cannot know; it is a mystery of God's all-wise Providence; however, one thing is certain: sufferings are not always punishments for sin, but often a means of preserving the just from sin and keeping him in closer contact with God. The book has three parts: the prologue (introduction), the dialogue (discussion), and the epilogue (conclusion). The dialogue, the principal part of the work, is one of the choicest flowers of Hebrew poetry; the prologue and the epilogue are in prose.

a) The *Prologue* (ch. 1 and 2) gives the historical foundation of the book: Job, simple, upright, God-fearing, had, by the wish of Satan, his faith in God tried by many misfortunes. But, throughout them all, and though he was successively deprived of his vast herds of cattle and sheep, of his servants, and lastly of his children, the patience of Job and his confidence in God never faltered. "The Lord gave, and the Lord hath taken away", he said; "as it hath pleased the Lord, so is it done; blessed be the name of the Lord" (i. 21). Then Satan, by the permission of God, struck Job with a very grievous ulcer, probably the Egyptian leprosy, or perhaps elephantiasis, from the sole of his foot even to the top of his head; but his patience remained inexhaustible. Even his wife rose against him. Three of Job's friends, Arabian chiefs from Idumæa (Tob. ii. 15), came to visit and to console him.

b) The *Dialogue* consists in an animated discussion between Job and his friends Eliphaz, Baldad, and Sophar (ch. 4—14, 15—21, 22—31), the four speeches of Eliu, and lastly God's answer. His friends looked upon the sufferings of Job as being punishments of secret sins, whilst Job constantly affirmed his innocence. The

violence of his sorrows, and the awkward language of his interlocutors caused him sometimes to pass beyond the bounds of moderation in his replies to them, but never to relinquish his attitude of humble submission to God's will. On occasions, however, Job rises to enthusiastic outbursts on the greatness, wisdom, and goodness of God, upon which his hope rests. In ch. 32—37 Eliu, a young man who has not spoken so far, but only listened, enters the debate, and adroitly reminds Job and his friends that God is always just, even when he chastises men who are not conscious of any grievous fault. He also hints at the intercession of the good angels in behalf of man: "If there shall be an angel speaking for him, one among thousands, to declare man's uprightness, he shall have mercy on him, and shall say: 'Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him'" (xxxiii. 23 f.). Eliu's speech gives a calmer turn to the discussion, and brings it nearer to a satisfactory issue. Towards the end, ch. 38—41, God appears in a whirlwind, and in a majestic discourse confirms the speech of Eliu, pointing out to Job His infinite power and His inscrutable wisdom, by which He allows trials to come upon the just and the sinner alike.

c) The *Epilogue*, ch. 42, gives the result of the discussion. Job, justified by God Himself, unhesitatingly submits to the divine decrees. He had stood his trial successfully, and God gave him thrice as much as he had possessed before. And Job lived after these things one hundred and forty years, and he saw his children and his children's children unto the fourth generation.

2. Job, whom Sacred Scripture often holds up as an example of patience, did not belong to the chosen people; nevertheless, he was a worshipper of the true God and offered sacrifice for the sins of his children. Several indications in the book would place him in the days of the Patriarchs. Perhaps he belonged to some lateral branch of the family of Abraham. He was rich and independent, probably a nomad chief, in the land of Hus, i. e., according to tradition, the country of Trachonitis, the modern Hauran, north-east of the Jordan, where his position was similar to that of Abraham in Palestine. That Job is a historical person is certain. The Old and the New Testament prove it (Ezech. xiv. 14; Tob. ii. 12 ff.; Jos. v 11). The Apostolic Con-

stitutions mention him with Melchisedech and the Patriarchs. All tradition speaks of him.

The book of Job contains facts and fiction. While the substance of the narrative is undoubtedly historical, some of its details, as well as the form of the speeches and the discussions, are the creation of the poet-author. It is comparatively easy to indicate in general the historical parts; but very difficult to point out all the historical details. Again, although the whole book is inspired by God, Catholic commentators find the greatest difficulty in determining the passages and assertions which may claim a divine authority. In its present form, the book is not anterior to the time of Solomon. Some attribute it to Jeremias; others, to Asaph (1 Par. xxv. 1 ff.). Possibly Solomon himself converted some older history of Job into the present poetical masterpiece. The strophic arrangement of the poem is said by critics to be a real work of art. This book, written in brilliant language, and especially rich in magnificent descriptions of nature, is among the most perfect productions in the world's literature. It has justly been called "The Lamentation of Suffering Mankind". The Fathers have always considered Job to be a prominent *type* of the suffering Saviour (James v. 11).

2. THE PSALMS.

THE BOOK OF PSALMS is a collection of one hundred and fifty religious songs, composed for the greater part by David, or during his reign, whence they are called the Psalms of David. The Hebrew titles ascribe seventy-three Psalms to David. Psalm lxxxix. is a prayer of Moses, and, therefore, the oldest Psalm in the collection. Psalms lxxi. and cxxvi. are Solomon's. Others are attributed to the Levites Asaph, Heman, and Ethan, the chief musicians under David; others again, to the levitical family of Core. Forty-eight Psalms have no title in Hebrew; among these are the several (according to the Greek and Latin translations, fourteen) which were composed, probably, by David. The most recent Psalms belong to the times of Esdras and Nehemias, after which prophet and psalmist lost their inspired voices.

1. The Psalter, in regard to its *origin*, may be divided into five books, each closing with the same doxology. The first embraces Pss. i.—xl.; the second, Pss. xli.—lxxi.; the third, Pss. lxxii.

to lxxxviii.; the fourth, Pss. lxxxix.—cv.; the fifth, Pss. cvi.—cl. The first book contains almost exclusively Davidic Psalms; the second, besides many Davidic Psalms, also some by Asaph, the leader of the Temple choir (Ps. l. 72—82); seven by the sons of Core (Pss. xlii.—xlix.), and some by the "singing men", sons and grandsons of Asaph (Esdr. ii. 41, iii. 10; Neh. vii. 45, xi. 12). These collections were made by David for use at the liturgical functions in the Tabernacle on Mount Sion.

The third collection, containing most of the Psalms of Asaph, was probably made by the "men of Ezechias, King of Juda" (Prov. xxv. 1) and combined with the former collections. The Psalms of the fourth book are of a more general character, breathing peace and happiness; hence the collection is placed in the time from Ezechias to the exile. The last part of it, speaking of the Babylonian exile and the return of the captives, was evidently gathered after these events. The fact that these collections (books) were repeatedly adapted to the public liturgy in the Temple, by the addition of new Psalms and the omission of others, explains why the order of the Psalms does not correspond to their chronology. The last redaction of the collected Psalter, giving its present form to it, was probably made by Esdras (2 Macc. ii. 13).

2. According to their *subjects*, the Psalms may be divided into the following five classes:

a) Psalms of *prayer*. These are the most numerous (e. g.: iii., v., viii., xviii., xlv. ff., lxiii., lxxiii., cii. ff., cxlv. ff.). They are subdivided into Psalms of praise, thanksgiving, impetration, and penitence. The penitential Psalms, according to ancient ecclesiastical usage, are the following seven: vi., xxxi., xxxvii., l. (Miserere), ci., cxxix. (De profundis), cxlii.

b) The *didactic* Psalms are poetical instructions on God and His attributes, and on the relations of man to God, e. g. Pss. i., xxxvi., xlviii., lxxii., cxviii., etc.

c) The *Messianic* Psalms contain prophecies regarding the Messias and His Kingdom. Ps. ii. speaks of the victory of the Messias as King; Pss. xxi. and lxviii., of the sufferings of the Redeemer; Ps. xv., of the Resurrection of Christ; Ps. cix., of the Kingdom and Priesthood of Christ; Ps. lxxi., of the Kingdom of the Messias; and Ps. xliv., like the Canticle of Canticles, of Christ

as the glorious bridegroom of His Church. Other Messianic Psalms are Pss. xv., xlvi., lxvii., lxxxviii., cxxxi., cxvii., xlv. The following Messianic prophecies deserve special attention: Ps. ii. 7, 8: "The Lord said to me: Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession"; Ps. xxi. 18, 19: "They have dug my hands and my feet; they have numbered all my bones. And they have looked and stared upon me; they parted my garments amongst them; and upon my vesture they cast lots"; Ps. lxviii. 22: "They gave me gall for my food, and in my thirst they gave me vinegar to drink"; Ps. lxxi. 10: "The kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts"; Ps. cix 1, 4: "The Lord said to my Lord: Sit thou at my right hand, until I make thy enemies thy footstool", and: "The Lord hath sworn and He will not repent: Thou art a priest for ever according to the order of Melchisedech."

d) The *historical* (*national*) Psalms sing of the remarkable events in the history of the chosen people, especially of God's wonderful Providence over them during their wanderings in the desert, e. g. Pss. lxxvii, lxxviii, civ, cv, etc.

e) The *festal* Psalms, as their name implies, were composed to be sung either on some special religious and public occasion, or on the various festival days celebrated by the Jewish people, e. g. Pss. xiv, xxiii. Prominent among the latter are Pss. cxii to cxvii, called the great Hallel, which all begin with Alleluia, and were sung at the three great annual feasts, especially at the eating of the Paschal Lamb and the solemn procession on the Feast of Tabernacles. Likewise, the fifteen gradual Psalms (Pss. cxix—cxxxiii), which, on the last-named feast, were sung by the singers of the Temple on the fifteen steps (gradus) leading up to the court of the priests, and were used by the Israelites in their pilgrimages to the sanctuary.

f) There are still a few Psalms which are sometimes, though without sufficient reason, spoken of as a class; viz. the so-called *maledictory* (imprecatory) Psalms, in which the Psalmist (mostly David) hurls the curse of God against his enemies, e. g. Pss. xxxiv, li, liii, lvii, lxvii, cviii, cxxxvi. Infidels use this as an argument against the divine inspiration of the Psalms. The early Fathers

of the Church have already made answer by saying that in these places the Psalmist speaks not as a private person, but as the messenger of God announcing His wrath to the sinners (the enemies of David being also the enemies of the theocratic law), in order that they may be converted and that the just may not be misled by the evil example. The Fathers also remark that "under the form of the curse lies hidden the prophecy of the sinner's punishment"; lastly, these curses may be taken as the outcome of a fervent zeal wishing for the vindication of divine justice.

3. The Psalms, ever since the translation of the Ark of the Covenant to Mount Sion, occupied a prominent part in the Jewish liturgy, and the grand songs of Sion, with their musical accompaniment, became famous even in the West (1 Par. xxv; 2 Par. xxix. 27 ff.; Esdr. iii. 10 f.; Neh. xii. 27 ff.). From the days of the Apostles, they held in the liturgy of the Christian Church the same distinguished place as they did formerly in the solemnities of the Temple. They form an essential part of the daily priestly prayer (the Breviary); they are also extensively used in the parts of the Mass, the Introit, Graduai, Offertory, and Communion, according to the peculiar character of the feast or holy season; they are, moreover, very appropriate for private devotions (Eph. v. 19; Col. iii. 16); for "they are the language of inspiration, they contain almost every possible petition and the expression of every feeling — from the lowest joy to the deepest sorrow — which can enter into our solemn intercourse with heaven. . . . In whatever temper our minds may be, there will be some one at least of those sacred melodies which will harmonize with it, accord its jars, soothe its restlessness, calm its anxieties, cheer its gloom, console its sorrows . . . and compose the whole soul to that just standard of Christian peace which soars not in pride, and sinks not in despondency" (Card. Wiseman).

3. PROVERBS. ECCLESIASTES.

These poetical books are attributed to the wise king, Solomon, who "also spoke three thousand parables: and his poems were a thousand and five" (3 Kings iv. 32). Of his many songs we have, besides the Canticle of Canticles, the two Pss. lxxi and cxxvi; of his "parables" (proverbs) several hundreds are preserved in the book of Proverbs.

1. The *Book of Proverbs* in its introductory part (ch. 1—9) proclaims the praises of true wisdom, the beginning of which is the fear of God (i. 7), which is more precious than all riches (iii. 15) and ought to be sought after, especially by the young. At the end of these utterances the Personal Wisdom of God, or the Eternal Word of God, is spoken of as possessed by the Lord in the beginning of His ways, before He made anything from the beginning, before the earth was made, and when the depths were not as yet (viii. 22 ff.). Solomon puts the Proverbs into the mouth of this Eternal Wisdom and says: "Now, ye children, hear me: Blessed are they that keep my ways" (viii. 32).

The main part of the book (ch. 10—29) contains about five hundred Solomonic proverbs, the last of which (ch. 25—29) were not collected before the time of Ezechias, king of Juda. They are mostly short and pointed sentences teaching wisdom and virtue. Here are some of the most beautiful:

"A mild answer breaketh wrath: but a harsh word stirreth up fury" (xv. 1).

"The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities. Lots are cast into the lap: but they are disposed of by the Lord" (xvi. 32, 33).

"The horse is prepared for the day of battle: but the Lord giveth safety" (xxi. 31).

"To speak a word in due time, is like apples of gold on a bed of silver" (xxv. 11).

"A stone is heavy and sand is weighty; but the anger of the fool is heavier than them both" (xxvii. 3).

An appendix (ch. 30 and 31) contains the counsels of a certain Agur, the son of Jakeh, and the instructions of the mother of an unknown king Lamuel. Both names, Agur and Lamuel, may be fictitious. In ch. 31 is a didactic poem in praise of a good housewife; in Hebrew it is ordered alphabetically and may fitly be called the "Wife's Golden Alphabet". The last verse but one (xxxi. 30) is: "Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised."

2. The *Book Ecclesiastes*, in Hebrew "The Preacher", is regarded by most commentators as a confession of the converted Solomon repenting of his former errors. He is the preacher. The "Preacher" is introduced as speaking to the reader. It is neither

monologue nor dialogue, but a plain address especially to such as have yet to learn from the experience of others. There are many passages in this book which are quite liable to serious misinterpretation. Hence the charge of a strongly materialistic tendency has been raised against it by non-Catholic writers. But with proper consideration of the context and especially of the peculiar development of thought and sentiment, there is not a single utterance in the book that can not be brought into perfect accord with Divine Truth.

In the first part (ch. 1—6) he shows the folly of attaching one's self to earthly things, because they are "vain" and cannot bring true happiness. He begins with the well-known sentence: "Vanity of vanities, and all is vanity" (i. 2), and shows from his own striking experience that all the good things of the world cannot give true satisfaction to man, for "the eye is not filled with seeing, neither is the ear filled with hearing" (i. 8). In ch. 2 the author gives a lengthy account of his wealth and greatness. From a searching survey of the instability of things earthly, he concludes that they may be enjoyed whilst at hand, but only with moderation.

In the second part (ch. 7—12) he gives advice, supported by reasons drawn from the nature of things, how to be content with the things given by Divine Providence. In the last chapter (ch. 12) he exhorts the youth to "remember the Creator before the time of affliction comes, and the years draw nigh of which thou shalt say: They please me not"; "before the sun, and the light, and the stars be darkened"; "before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern, and the dust return into its earth, from whence it was, and the spirit return to God, who gave it" (xii. 1, 2, 6, 7). Thus the author, in closing his epilogue (xii. 8—14), arrives at the conclusion: "Fear God and keep His commandments; for this is all man: and all things that are done, God will bring into judgment for every error, whether it be good or evil."

Whether the present form of Ecclesiastes is the work of Solomon or of a later editor, is controverted among biblical scholars.

4. THE CANTICLE OF CANTICLES.

The *Canticle of Canticles* (in literal Hebrew "The Song of Songs") of Solomon illustrates, through the imagery of the love of the royal bridegroom Solomon for his lovely bride, the shepherdess Sulamith, the spiritual union between God and His chosen people resulting from His exceedingly great and condescending love. This applies in the literal, metaphorical sense to Jehova and the people of Israel, but in a far higher and typical, therefore perfect, sense to Christ and His Church. The figure of speech representing that spiritual union by the image of connubial love is familiar to the Old and New Testament. Inasmuch as there is a true spiritual union, whose very essence is love, between God and every soul sanctified by the Holy Spirit, ecclesiastical writers often explain the Canticle of Canticles also in this sense. But still more, and in a truly eminent degree, is it applied to the Blessed Virgin Mary, not only because she is "full of grace", but also because in her was accomplished the marriage of the Eternal Word with human nature. Hence the Blessed Virgin appears in the liturgy of the Church as "the Bride of the Canticle of Canticles".

Theodore of Mopsuestia had advanced the opinion that the Song of Solomon contained nothing more than what its *literal* meaning implies, viz. the poetical presentation of natural love; the Fifth General Council (held at Constantinople, A. D. 553). however, condemned this opinion. Another view, looking upon the song as based upon some event in Solomon's life, to which a *typical* meaning is attached, squares neither with the divine character of the book nor with the common sense of the universal Church, which considers the song to be an *allegory*, in which the inspired author sets up an ideal human love as a mirror, wherein the reader is to behold a supernatural mystery. Even the Jewish tradition maintains the allegoric character of the Canticle. The idea which it expresses is set forth in Psalm 44 (sometimes called "the key to the Canticle") and in many other places.

The arrangement of the Canticle of Canticles is dramatic. It is made up of dialogues between bride and bridegroom, introduced and interrupted by a chorus of virgins. The scene is laid in a magnificent apartment of the royal palace at Jerusalem. To

understand the Canticle in the sense of the Church, it must be read with a pure heart and a mature mind. St. Jerome informs us that no Jew was allowed to read it until he was thirty years of age.

5. WISDOM. ECCLESIASTICUS.

1. The *Book of Wisdom* was written in Greek by a Jew living in Egypt under the Ptolemies, probably under Ptolemy Philopator (B. C. 222—205). The object of the author, who writes in the person and the very spirit of Solomon, the great teacher of wisdom, is to confirm the Egyptian Jews in the love of true wisdom and true faith amidst their frivolous and unbelieving contemporaries. In the first part (ch. 1—9), after a fervent exhortation to seek wisdom and virtue, the writer points to the different lot of the just and the unjust after death. The materialistic and infidel opinions of his contemporaries, so much akin to those of the modern world, and centreing in the two principles "let us enjoy the good things that are present" and "might is right" (ii. 6, 11), are beautifully set forth and strongly condemned in this second chapter. In the second part (ch. 10—19) he deals with the wonderful government of the chosen people by the Divine Wisdom and Providence. In ch. 13—15 we have a digression on the absurdity of idolatry, which begins thus: "All men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand Him that is, neither by attending to the works have acknowledged who was the workman."

The book of Wisdom is known by this name, not only because it exhorts to the striving after heavenly wisdom, but chiefly because, more expressly than any other book, it speaks of the personal Wisdom of God (ch. 7 and 8). There we read: "He is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness" (vii. 26). Almost the same words are used in the Epistle to the Hebrews to describe the Son of God, "who is the brightness of God's glory and the figure of his substance" (Heb. i. 3). Many of the Fathers see in ch. ii. 12 ff. a prophecy referring to Christ, the Son of God, and His persecution and death by the Jews.

The inspiration of the book of Wisdom has been furiously attacked by modern writers notwithstanding the clear and strong

testimony of the early Church. Their charges of Platonism (eternal matter, pre-existence of souls, divine emanation, inherent sinfulness of the human body) and of historical errors are entirely due to a false interpretation of the sacred text.

2. The *Book of Ecclesiasticus*, i. e. Church-book, also called "Jesus Sirach", was much used in early Christian times for public reading in church and for the instruction of catechumens in the precepts of morality; hence its name. In the Greek and the Syrian versions it is called "the Wisdom of Sirach"; in Hebrew, simply "Parables". It is a collection of moral precepts, in the form of proverbs and short discourses; but it is more connected and systematic than the Proverbs of Solomon. Here are some examples:

"Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation" (ii. 1).

"The father's blessing establisheth the house of the children, but the mother's curse rooteth up the foundation" (iii. 11).

"The heart of the fools is in their mouth; and the mouth of the wise men is in their heart" (xxi. 29).

"A tale out of time is like music in mourning" (xxii. 6).

"Let not the naming of God be usual in thy mouth, and meddle not with the names of Saints" (xxiii. 10).

The Eternal Wisdom says of itself: "I came out of the mouth of the Most High, the firstborn before all creatures: I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth: . . . and have stood in all the earth and in every people. . . . Then the Creator of all things commanded and said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect" (xxiv. 5 ff.).

After a short introduction (ch. 1), in which the author admonishes the reader to acquire wisdom, he proceeds to show in the first part (ch. 2—43) how this wisdom must shape human conduct and lead to the practice of the different virtues. This part closes with a most beautiful digression on Divine Wisdom as the source of all wisdom. The second part (ch. 44—50) illustrates the foregoing moral lessons by the light of the virtues and the examples of the Patriarchs and the High Priest Simon. The epilogue (ch. 51) consists of a prayer and a few admonitions to be wise.

The book of Ecclesiasticus was written in Hebrew between 190—180 B. C. by Jesus the son of Sirach, who lived in Jerusalem. His grandson, who lived in Egypt, translated the book into Greek, about 130 B. C., when the Septuagint version of the Old Testament had already been completed. A great portion of the original Hebrew text, which has been lost for centuries, was found in 1896 in a manuscript from Cairo; but it shows that the Greek is a very free translation.

C. THE PROPHETIC BOOKS.

1. THE PROPHETICAL OFFICE.

1. THE PROPHETS OF THE OLD TESTAMENT were extraordinary ambassadors of God (Is. xxi. 10; Aggeus i. 13), whose inspired preaching, wonderful works, and prophecies concerning the promised Redeemer, kept alive the faith of the people and its leaders and led it on to its sublime vocation of preparing the way for the Messias. The term "Prophet", in classical Greek language, adopted by the Septuagint, does not mean one who foretells, but one who tells for another. Because of his supernatural visions, the prophet is called a "Seer" (1 Kings ix. 9; 4 Kings xvii. 13). When conscious of his duty he is watching carefully to hear the divine message, he is called "the watchman on the tower" (Is. xxi. 11; Osee ix. 8; Hab. ii. 1). His office makes him to be "the angel of the Lord" (Mal. ii. 7), the "servant of God" (Is. xx. 3; Jer. vii. 25), and "a man of God" (1 Kings ix. 6). His habitual communication with the spirit of God makes him a "spiritual man" (Osee ix. 7), which means a man of the spirit.

The institution of prophecy is most intimately connected with the history of Israel. "From the day that their fathers came out of the land of Egypt even to this day. . . . I have sent to you all my servants, the prophets, from day to day" (Jer. vii. 25). The prophets were to maintain the knowledge and practice of the Law of God among the people as against the evil influences and seductions of its pagan neighbours; when the people fell into sin and pagan worship, the prophets had to preach penance and bring them back to Jahwe; especially did they have to gradually prepare the way for the Messianic Kingdom.

Hence their frequent predictions of the Messias, His coming, and His work.

True prophets became necessary when the pure theocracy was supplanted by the Jewish monarchy, and when the power of the kings increased. It became even more necessary when by the unfortunate division of the kingdoms of Juda and Israel civil strife and battle and political jealousy led the minds and hearts of the people away from the full loyalty and service of the Lord, and made them seek dangerous alliances with the kings of Syria and Egypt and other neighbouring tribes — all of them pagans. During the exile among the idolatrous Assyrians and Babylonians, the Israelites were again in need of prophets, the true men of God.

In a nation whose one great destiny was to prepare the world for the Kingdom of the Messias and whose one king and ruler even under the monarchy was the Lord God Sabaoth, the prophets as His messengers and servants would naturally raise their voice also in important political affairs, for instance, in forming treaties with foreign people (Is. xxx. 1 ff.), questions of peace and war (3 Kings xxii. 8 ff.; Is. vii. 1 ff.), freedom or subjection (Jer. xxviii—xxxiv. 1 ff.). They had to insist on the observance of the great law of Jahwe, promulgated by Moses, in the public affairs of the nation as well as in the private life of its citizens. Hence, aside from their divine mission, it is absolutely wrong when modern infidels see nothing but political agitators in the prophets. True, the charge is not new. As they were in constant conflict with the vices and passions and worldly ideas of their contemporaries on the one hand, and on the other with the lies and flatteries of false prophets, they often became the victims of cruel persecution, and were treated as fools or visionaries, as traitors, political agitators, and demagogues (3 Kings xviii. 17; xxii. 27; Jer. xi. 19; xxii.; xxvi. 8; xxxii. 2 ff.; xxxvii. 13 ff.; xxxviii. 6 ff.; Amos vii. 10; Mt. xxiii. 37; Acts vii. 52; 4 Kings xviii. 4)[1].

[1] The term "burden" Latin "onus", which occurs so frequently at the beginning of a prophecy Is. xiii. 4; xv. 1; xvii. 1; xix. 1; xxi. 1, 11, 13; Nah. i. 1; Hab. i. 1; Zach. ix. 1, means, according to St. Jerome, "a sad and onerous prophecy; ... wherever it is prefixed, what follows is full of menaces".

True prophecy was a supernatural gift and grace of God. The true prophet was called or sent by God who endowed him with supernatural knowledge and illumination, with the gift of foreknowledge of future events, and with the gift of working miracles by which to prove his divine mission (Is. xxxviii. 7, 8; 3 Kings xvii. 14; v. 8; 4 Kings i. 10; Jer. i. 10). Where the divine message is communicated to the Seer in the form of an image or a symbol (emblem) it may be either perceived by the external sense, as the burning bush of Moses, or the hand and the writings on the wall of Balthasar's banquet hall; or, as in most cases, it may be a purely internal image seen only by the mind of the prophet either in the state of wakefulness, or in dreams, or in ecstasy. This symbolism of the prophetic vision must then be explained by the words of the prophet (Is. vi. 9; Dan. x. 1). The prophets would deliver their message to others either in symbolic deeds and actions, or in direct speech and address. The later prophets left their words and deeds in written records, usually in oratorical and poetical form. The Lamentations of Jeremias are purely poetical. Other remarkable poetical effusions of the prophets are: the prayer of king Ezechias on recovering from his illness (Is. xxxviii. 10 ff.); the prayer of Azarias and the canticle of the children in the burning furnace (Dan. iii.); the prayer of Jonas in the belly of the great fish (Jon. ii.); and the beautiful song of the prophet Habacuc (iii.).

The prophets formed no special class or profession among the people. They were individually chosen by God from the most different and various avocations in life; thus Jeremiah and Ezechiel were priests, Isaias and Daniel came of princely or royal families, Amos was a shepherd, Eliseus a farmer, etc. To this divine vocation they usually corresponded by a life of mortification, by an unreserved sacrifice of themselves to God, by an intrepid and courageous discharge of their duty towards high and low, kings, priests, and people.

Many warnings are given against false prophets. Such were those who were not sent by God (Jer. xiv.), „foolish prophets that followed their own spirit" (Ezech. xiii. 2), or those who "divined for money" (Mich. iii. 11), or who will lead the people away to false gods (Deut. xiii. 1 ff.), or who are "corrupted by pride" (Deut. xxiii. 20. cfr. Jer. xviii. 21, 25 ff.; xxix. 8, 9). Read

the interesting contest between Jeremiah, the prophet of God, and the false prophet Hananias (Jer. xxviii). At times there were hundreds of such false prophets among the Jews (3 Kings xviii. 4; xxii. 6; 2 Par. xviii. 5).

Strange to say, prophecy ceased after the second administration of Nehemiah in Jerusalem, about 400 B. C., when Malachias, the last of the prophets of the Old Testament, announced the coming of the first prophet of the New Testament, St. John the Baptist (Mal. iii. 1). The writer of the first book of Maccabees, iv. 46, ix. 27, laments that "there was no prophet seen in Israel".

Many of the prophets gathered around themselves a considerable number of disciples in the *Schools of prophets*. These schools are supposed to have been founded by Samuel, because in the time of Heli "there was no manifest vision", i. e. prophecy (1 Kings iii. 1). The learners were instructed in the Law and trained to a holy life, so as to be fit for the reception of God's extraordinary gift an mission. They lived in community and wore a distinct garb. The schools were established in the towns where the more famous prophets lived, e. g. in Rama (1 Kings xix. 18), Bethel (4 Kings ii. 3), Galgala (4 Kings iv. 38), and Jericho (4 Kings ii. 5, 15). Liturgical singing and music were likewise taught (1 Kings x. 5).

2. In the post-Mosaic period, we distinguish two orders of prophets: the *Older prophets*, whose ministry consisted mostly in oral teaching and working miracles; and the *Younger prophets*, who were commanded by the Lord to write down their speeches and prophecies. The activity of the former was *reformatory*, aiming at the moral improvement of their contemporaries; the activity of the latter was *preparatory*, intended mainly to strengthen the hopes in the promised Messias, and thus prepare the nation for the coming Redeemer. The connecting link between the older and the younger prophets is Jonas, who lived about 800 B. C.

a) Leaving out *Moses*, who was more than a prophet, and *David*, whose Messianic Psalms are splendid prophecies, and those whose names are unknown, although mention is made of them in different places (Judges vi. 8; 1 Kings ii. 27; 3 Kings xx. 13), at the head of the older prophets stands *Samuel* (1 Kings iii. 20), who anointed Saul and David successively as kings of

Juda. Others are: under David: *Gad* (1 Kings xxii. 5); *Nathan* (2 Kings vii. 2), the counsellor of David and the teacher of Solomon; towards the end of Solomon's reign: the blind prophet *Ahias* (3 Kings xi. 29; xiv. 2) at Silo, who foretold the partition of the kingdom; the prophets *Semeias* (3 Kings xii. 22) and *Addo* under Roboam (2 Chron. xii. 15); also the prophets *Jehu* (3 Kings xvi. 1), *Micheas* (3 Kings xxii. 8; not the same as the minor prophet), *Eliezer* (2 Chron. xx. 37), *Hanani* (2 Chron. xvi. 7), *Zacharias*, the son of the High Priest Joiada (2 Chron. xxiv. 20), *Azarias*, the son of Obed, who prevailed on king Asa to destroy all the idols in Juda (2 Par. xv. 1); *Jahaziel* (2 Par. xx. 14 ff.); *Habacuc* Jr. (Dan. xiv. 32). But the greatest among these ancient prophets were *Elias* of Thesbe (3 Kings xvii. 1 ff.) and his disciple, *Eliseus* (3 Kings xix. 16 ff.), who, during the period of the deepest degradation under Achab and Jezabel, stood up as fearless witnesses to the faith and as defenders of the Law.

b) The *Younger (later) prophets* are usually divided into two classes according to the importance and extent of their writings; viz. the *Four greater prophets* (joining Baruch to Jeremias) and the *Twelve minor prophets*. It is well, however, to keep in mind the beautiful remark of St. Jerome, who says of these so-called minor prophets that they "tell us of such grand and wonderful things that one does not know which to admire, the shortness of their speech, or the greatness of their thought".

All the four greater prophets belong to the kingdom of Juda. Isaias and Jeremias lived and prophesied before the Babylonian Captivity; *Isaias*, in the eighth century before Christ; *Jeremias*, until after the destruction of Jerusalem by the Babylonians, and his disciple Baruch, in the beginning of the Captivity. *Ezechiel* exercised his ministry among the captives of Babylon during the last years before and the first years after the destruction of Jerusalem; *Daniel*, during the whole time of the Captivity.

Of the minor prophets *Osee*, *Amos*, and *Jonas* lived in the kingdom of Israel during the first half of the eighth century before Christ. In the second half, *Joel*, *Abdias*, and *Micheas* exercised their ministry simultaneously with the prophet Isaias in the kingdom of Juda; after them came *Nahum* and *Habacuc* under Manasses, king of Juda (699–642). Towards the end of the kingdom of Juda, *Sophonias* carried on his work at the same

time as Jeremias. *Aggeus*, *Zacharias*, and *Malachias* flourished after the Babylonian Captivity; the first two whilst the Temple was being rebuilt, the latter in the days of Esdras and Nehemias.

The writings of these younger prophets are chiefly remarkable for their prophecies on the coming Messias, of whom they give exact and precise descriptions. They foretell His birth of a virgin, the time and place of His nativity, His works and His sufferings, His resurrection and glorification; the foundation of the Church and her destinies unto the end of the world.

3. *Three female prophets* are mentioned in the Scriptures: *Mary*, the sister of Moses (Ex. xv. 20); the heroic *Debora* (Judg. iv. 4), and *Holda* (4 Kings xxii. 14), the wife of Sellum, who, being consulted by Josias, the young king of Juda (639—610), announced the impending ruin of Jerusalem through the Babylonians, and in general stood by this pious king in his endeavours for the good of the people.

4. The authenticity of the prophetic books of the Old Testament is beyond all doubt. With the exception of Baruch, they all belong to the first canon and are received by the Jews. Long before the coming of Christ, Greek translations had spread the knowledge of them over the civilized world. Recent interpolations or corruptions are, therefore, impossible. Moreover, the Messianic prophecies contained in them are too precise to admit of their being applied to any other but Jesus Christ, who Himself made use of them to authenticate His divine mission: "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me" (John v. 39).

2. THE GREATER PROPHETS.

1. *Isaias*, son of a certain, otherwise unknown, Amos, commenced his prophetic ministry in the year 738 B. C., the last year of the reign of king Ozias, and was still living under king Ezechias (721—693), whose friend and counsellor he was. His ministry, therefore, extended over a period of from forty to fifty years. According to an old tradition, this prophet suffered martyrdom under king Manasses (693—639) by being sawn in two.

The book of Isaias, which is one of the greatest literary productions in existence, consists of two main parts, preceded by an introduction. In this introduction (ch. 1—5) the prophet com-

plains in severe language of the sins of Juda and Jerusalem, and rebukes the people for their ingratitude towards God. In the first part (ch. 6—35) he describes his vocation to the prophet's office, and announces to the kingdom of Juda, that the Babylonians will inflict upon it the same punishment which the Assyrians inflicted upon the kingdom of Israel. Chapters 36—39 contain the historical narrative, the invasion of Juda by the Assyrian Sennacherib, connecting the first part with the second. In the second part (ch. 40—66), the prophet raises once more the hopes of the people by pointing out their deliverer *Koresh* (Cyrus), and, in the distant future, the "Servant of the Lord", i. e. the Redeemer, who will build up to himself a new Israel out of all the nations of the earth. He addresses Jerusalem in these words: "Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee! For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising" (lx. 1—3).

The book of Isaias, being the most voluminous of the prophetic books, and undoubtedly written by himself, contains many prophecies relating to the Messias. The best known, besides the one just mentioned, are the following:

"Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel", i. e. God with us (vii. 14).

"A child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace" (ix. 6).

"There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord" (xi. 1—3).

Of the precursor of the Messias, Isaias says: "The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God" (xl. 3).

He thus expresses the longing after the Saviour: "Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a Saviour" (xlv. 8).

Chapter 53 contains a vivid picture of the Passion of Our Lord. The prophet calls Him "the most abject of men, a man of sorrows, without beauty or comeliness, who was offered because it was His own will, and who was led as a sheep to the slaughter and opened not his mouth." By reason of the clearness and distinctness of his prophecies, Isaias is called the Evangelist of the Old Testament.

2. *Jeremias*, the son of Helcias, of the priests who were in Anathoth, near Jerusalem, commenced his prophetic ministry at an early age, in the thirteenth year of the reign of the pious king Josias (625 B. C.). His was the arduous duty of announcing to the kingdom of Juda its fast approaching doom by the hands of the Babylonians. When the threatened punishment had actually commenced, the prophet exhorted the people to accept without murmuring the just judgment of God. This caused him to be regarded as a friend of the Chaldeans, and he was cast into prison by Joakim, the last but two of the kings of Juda. Being no longer able to preach himself, he dictated his previous prophecies to his faithful disciple Baruch, the son of Nerias, and caused them to be read in the Temple in the hearing of all the people. And when Joakim tore up the book and burnt the pieces, the imprisoned prophet dictated it again to Baruch, with several additions (Jer. xxxvi. 23 ff.). Even under Sedecias, the last king of Juda, Jeremias remained in prison, although the king was disposed in his favour. But the great ones of the people hated him. They once threw him into a muddy cistern, in which he would have perished had it not been for the timely help of the king's chamberlain, Abdemelech. Only the capture and destruction of Jerusalem (B. C. 606) put an end to the imprisonment of this most afflicted of prophets. For some time he remained in Jerusalem, on whose ruins he sang his distressful Lamentations. After the murder of Godolias, the governor, Jeremias and Baruch were forced to flee to Egypt with the rest of the Jews who had been left in Judæa. In Egypt, also, he was persecuted, and, according to an ancient tradition, was stoned to death at Taphnis (Tanis) by his own countrymen. After the death of his master,

Baruch betook himself to the captives in Babylon, whence he sent the book which bears his name to the brethren, who had again gathered in Jerusalem (B. C. 583).

a) The *Prophecies* of Jeremias, collected and written down by Baruch, are wanting in chronological order, a sign of the exciting times in which they were uttered. They may be divided into two parts. In the first part (ch. 1—45) are found the exhortations of Jeremias to the Jewish people and predictions of impending divine punishments, but also the end of the captivity after seventy years: "For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favour to bring you again to this place" (xxix. 19). The second part (ch. 46—51) contains prophecies concerning the destinies of other nations, especially of the Babylonians. An historical notice of the destruction of Jerusalem (ch. 52) terminates the whole book.

Here are some of the Messianic prophecies of Jeremias:

"Behold the days come, saith the Lord, and I will raise to David a just branch: like a king he shall reign, and shall be wise: and shall execute judgment and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord, our Just one" (xxxiii. 5, 6). "The Lord hath created a new thing upon the earth: a woman shall compass a man" (xxxi. 22).

b) The *Lamentations* of Jeremias, one of the most precious jewels of Hebrew poetry, are five elegies on the downfall of the Holy City. Their form is strictly regular. With the exception of the last, they are in the original Hebrew alphebetical acrostics, in which every stanza begins with a new letter. The third has this further peculiarity that all the three lines in the stanza begin with the same letter. The theme of the whole is expressed in the first verse: "How doth the city sit solitary that was full of people! The mistress of the Gentiles is become as a widow: the princess of provinces made a tributary!" The end is a prayer of the prophet for his wretched people, beginning with the words: "Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens, our houses to strangers. We are become orphans without a father: our mothers are as widows."

In the liturgy of Holy Week the Lamentations are put into the mouth of the suffering Saviour; their remembrance for all time is thereby secured.

c) *Baruch* acquaints us with the situation of the captive Jews in Babylon. Its lines breathe the grief of the exiles, but also a spirit of repentance, ready to acknowledge their sins as the cause of their calamities. The small book contains a remarkable historical introduction, then his letter to the Jews in Jerusalem (ch. 1, 2), and his exhortations to the exiles in Babylon (ch. 3, 4, 5). There is a prayer for deliverance from the captivity, a hymn in praise of the Divine Wisdom, and a compendium of the prophecies concerning the end of the exile. The personal Divine Wisdom is referred to in these terms: "Afterwards he was seen upon

Fig. 9. Procession of idols. Assyrian Relievo. London, British Museum. (After Layard.)

earth and conversed with men" (iii. 38). The last chapter (vi) is "a copy of the epistle that Jeremias sent to them that were to be led away captives into Babylon" as a preservative against idolatry: "You shall see in Babylon gods of gold and of silver, and of stone and of wood borne upon shoulders, causing fear to the Gentiles (Fig. 9). Beware, therefore, that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you. But, when you see the multitude behind and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord" (vi. 3—5).

3. *Ezechiel*, the son of Buzi, a priest in Jerusalem, was led captive to Babylon, B. C. 599, with king Jechonias and the greater part of the people. He lived there by the River Chobar.

In the fifth year of his captivity, the seventh before the destruction of Jerusalem, he was called to the prophetical office and laboured among his fellow-captives, as Jeremias did among those who were left in Jerusalem. His ministry lasted at least until B. C. 572. He died in Babylon, as a martyr, according to tradition.

The book of Ezechiel, written by himself, opens with an introduction and comprises three parts. The introduction (ch. 1) relates to the vocation of the prophet. The first part (ch. 2—24) contains the discourses pronounced before the destruction of Jerusalem, in which the Jews are rebuked for their impenitence and warned of the inevitable ruin of their city. The second part (ch. 25—32) records prophecies relating to seven foreign nations in the neighbourhood. The third part (ch. 33—48) contains the prophecies made after the downfall of Jerusalem. In these the prophet endeavours to console the dejected people by predicting their deliverance from captivity and their future redemption.

Ezechiel describes the Messias, like a second David, in these words: "I will set up one shepherd over them, and he shall feed them, and he shall be their shepherd" (xxxiv. 23). The redemption and deliverance of the Jews and of all mankind is foreseen by the prophet in a vision of the resurrection of dry bones in the midst of a vast plain (ch. 37). Chapters 40—48 describe the new Temple and its magnificence.

The book of Ezechiel is rich in brilliant imagery and mysterious visions. The vision seen by him when he was called by God (ch. 1) deserves special notice. The prophet sees God on a movable throne, "the chariot of God", drawn by four living creatures — a man, a lion, an ox, and an eagle — towards the four points of the compass. Upon this vision are based the symbols used in later times to represent the four Evangelists.

4. *Daniel*, a youth of noble extraction, of the tribe of Juda, was brought to Babylon in B. C. 606, with the flower of the Jewish nation. With three other noble youths, Ananias, Misael, Azarias, he was educated as page at the court of Nabuchodonosor, received the Babylonian name Balthasar, and held high offices under Nabuchodonosor, and his son Evilmerodach. After the death of the latter, Daniel seems to have lived in retirement, until he was sent for by king Balthasar to interpret the writing on the wall, which announced the downfall of king and kingdom

in the same night. Darius, the Median, after the conquest of Babylon by the Medes and Persians, made Daniel governor of a third part of the kingdom. But the nobles of the kingdom sought his ruin; and the violation of a religio-political decree brought the prophet for the first time into the lion's den, for worshipping the true God.

Cyrus, like his predecessor, granted Daniel his favour, but was nevertheless compelled to deliver him up to the rebellious populace for having exposed the frauds of the priests of Bel and killed a dragon worshipped in Babylon. The prophet was thrown into the lions' den for the second time. He was fed by the prophet Habacuc, and again miraculously saved. Tradition says that he died at an advanced age in Persia, where his sepulchre near the ancient capital Susa (the modern Shuster or Shushan) is held in great honour even to present day. Daniel found himself at Babylon in the same position as Joseph in Egypt. Both were called by God not merely to comfort the people in their affliction, but also to make known the true God to the Gentiles. Divine Providence brought the chosen people into close contact with all the cultured nations of antiquity, in order to prepare these for the reception of the Gospel (cf. Tob. xiii. 4).

The book of Daniel records Daniel's own life (ch. 1—6) and his visions or prophecies (ch. 7—12), among which the prediction of the end of four great empires, and the precise time of the Redeemer are especially remarkable. The prophecy of the downfall of the pagan world-empires, the Assyrio-Babylonian, the Medo-Persian, the Greek-Macedonian, and the Roman, was first uttered in the interpretation of Nabuchodonosor's dream or vision of the great statue, the head of which was of fine gold, but the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay; then a stone was cut out of the mountain without hands, and it struck the statue and broke it to pieces (ch. 2). The stone is Christ and His Kingdom. Later on Daniel had another vision of the four empires under the image of four beasts that came out of the sea and were judged by God, the "Ancient of Days" (ch. 7). His chief prophecy is that of the seventy weeks of years (ch. 9) to pass till the coming of Christ. Daniel connects it with the prophecy of Jeremias predicting the end of the captivity after seventy years.

Entering into detail, the prophet announces that, in consequence of the order (of Artaxerxes to Esdras) to rebuild the city of Jerusalem, the walls of the Holy City shall be set up by Esdras and Nehemias, under great stress (i. e. constant fighting) against the Samaritans; that from this time to the coming of Christ seven weeks of years (i. e. 49 years) and again sixty-two weeks of years (i. e. 434 years) shall elapse. After this period, Christ shall be slain and the covenant confirmed with many; and in half of the seventieth week the victim and the sacrifice shall fail, Christ's death putting an end to the sacrifices of the Old Testament. Therewith begins the abomination of desolation in the holy places, which Christ quotes from Daniel in his own prophecy concerning the destruction of Jerusalem (Dan. ix. 27; cf. Mt. xxiv, 15). To understand this prophecy well, it is necessary to bear in mind that the week of years, or Sabbath-year, was in current use in the Jewish computation of time. With B. C. 454 a new Sabbath-year commenced, and this is the starting point of the prophecy. The year A. D. 29 likewise commenced a new period of seven years. Between B. C. 454 and A. D. 29, the seven and the sixty-two weeks or four hundred and eighty-three years elapsed, and Easter of A. D. 33 was the half of the seventieth week of years.

The last chapters of Daniel contain the history of Susanna (ch. 13), the destruction of Bel and the killing of the dragon (ch. 14). These chapters, as also the prayer of Azarias and the canticle of the three youths in the fiery furnace (iii. 26—90), now exist only in the Greek translation.

Although rationalistic critics have raised all kinds of objections against the book of Daniel, they have not been able to upset the traditional belief which ascribes the book to Daniel himself as its author, who wrote it during the captivity of the Jews in Babylon. Nor is there any good reason why Daniel should not be considered the author of the so-called deutero-canonical or Greek parts of the book, translated from the Chaldean.

3. THE MINOR PROPHETS.

1. *Osee*, son of Beeri, took up the prophetic office as early as the reign of Jeroboam II., king of Israel (783—743). He announced the ruin of the kingdom, but promised at the same time

deliverance from captivity and perfect redemption in the fulness of time. Thus he says (iii. 4 f.): "The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar. . . . And after this, the children of Israel shall return, and seek the Lord their God, and David their king; and they shall fear the Lord, and His goodness in the last days." In ch. xi. 1, it is said: "Because Israel was a child, and I loved him: and I called my son aut of Egypt", a text which in the first instance refers to the Jewish people, but was also fulfilled in Christ (Mt. ii. 15). Chapter xiii. 14: "I will deliver them out of the hand of death, I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite!" a text which is fulfilled by the resurrection of Christ and will be fulfilled by our own resurrection through Christ (cf. 1 Cor. xv. 54 f.)

The book written by Osee shows that God is just in punishing the people (ch. 4—9), but even when punishing he is merciful (ch. 10—14). While the general subject is easily understood, the sense of the single chapters is somewhat obcure.

2. *Joel*, the son of Phatuel, lived about B. C. 770, in the kingdom of Juda, the devastation of which by a plague of locusts, and the invasion of the Assyrians, he describes in ch. 1—2. He preaches penance (ch. 2) and announces the reign of the Messias with all its blessings (ch. 3). St. Peter, in his first sermon on the day of Pentecost, quoted from Joel: "I will pour out my spirit on all flesh: and your sons and daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions" (ii. 28, cf. Acts ii. 17). In the last chapter, the enemies of Israel are threatened with the just judgment of God. The language and style of the little book written by Joel is classical and often sublime.

3. *Amos*, a herdsman from Thecua in Juda, prophesied at Bethel in the kingdom of Israel, when Jeroboam II. was king; but he also addressed his exhortations to the kingdom of Juda. The book foretells, by way of introduction, the punishment of the surrounding nations (ch. 1. 2); it then records the sermon to the people of Israel (ch. 3—6), and afterwards five symbolic visions (ch. 7—9). In ch. ix. 11 f., we have the words used by St. James the Less at the Council of the Apostles in Jerusalem, to prove the right of the Gentiles to enter the Church: "In that day I will raise up the Tabernacle of David that is fallen: and I will

close up the breaches of the walls thereof and repair what was fallen: and I will rebuild it as in the days of old, that they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord that does these things" (cf. Acts xv. 16 ff.). The book of Amos, written by himself, is remarkable for its force and beauty. The prophet is said to have died a martyr.

4. *Abdias* laboured at the same time and place as Joel (B. C. 770). His short prophecy — it consists of a single chapter — announces the destruction of Edom for the pride of its people and the wrongs they did to Jacob; and the salvation of Israel. S. Jerome says that the book of Abdias, though the shortest in words, yields to none in the sublimity of its mysteries. In verse 17 he says: "And in Mount Sion shall be salvation, and it shall be holy, and the house of Jacob shall possess those that possessed them." This prophecy of Abdias was literally fulfilled when the Maccabee John Hyrcanus converted Idumæa into a Jewish province; but its perfect fulfilment will be in the reign of the Messias over all the nations.

5. *Jonas*, the son of Amathi, laboured shortly after Elias and Eliseus in the kingdom of Israel. In his book he describes his mission to the luxurious city of Niniveh and the result of his preaching there. Jonas is a prominent type of our Lord, who said of himself: "As Jonas was in the whale's belly for three days and three nights. . . ." (Mt. xii. 40). But for this typical character the Book of Jonas would be simply historical; now it is also prophetical. Regarding the miracle told in ch. 2, St. Augustine very appropriately says: "Either we may not believe any miracle at all, or we must admit that there is no reason for denying the miracle of Jonas."

6. *Micheas*, the Morasthite, lived in the kingdom of Juda, in the time of Isaias, before the destruction of Samaria, B. C. 722. He prophesied the downfall of both kingdoms, but also the restoration of the kingdom of David and its glory in Messianic times: "It shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills: and people shall flow to it (iv. 1). The most notable prediction is in ch. v. 2: "And thou, Bethlehem Ephrata, art a little one among the thousands of Juda:

out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity."

In style and treatment the book is very much like that of Isaias, and it ranks high in the classical literature of the Hebrews.

7. *Nahum*, i. e. the Comforter, lived and prophesied in Juda, after the destruction of the kingdom of Israel. His bold and powerful discourses are directed against the Assyrians, who threaten Juda; and he foretells the downfall of Niniveh. "Woe to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee" (iii. 1). Nahum lived at the time when Assurbanipal destroyed the great city of Thebes in Egypt (B. C. 662), during the reign of king Manasses.

8. *Habacuc*, like Nahum, lived under king Manasses of Juda (693—639); others place him in the first years of king Joachim, B. C. 608 ff. He predicts, in an animated dialogue with God, the destruction of Juda, and threatens Babylon with impending punishments (ch. 1, 2). Trusting that God will not forsake His people, the prophet celebrates in a glorious hymn (ch. 3) the divine power and grandeur: "He stood and measured the earth. He beheld and melted the nations; and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of His eternity" (iii. 6). It seems doubtful whether this prophet Habacuc is identical with the one mentioned in Daniel xiv. 32.

9. *Sophonias*, the son of Chusi, and a descendant of king Ezechias, is another of the prophets who ministered to the kingdom of Juda before the Captivity. He supported the God-fearing king Josias of Juda (638—608) in his endeavours to extirpate idolatry; his whole book is directed against the idolatry and immorality of his contemporaries. He predicts divine punishments, but at the same time affirms with emphasis that God will not forget His people: "I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord" (iii. 12).

10. *Aggeus* lived after the Babylonian Captivity. He worked with the prophet Zacharias among the returned exiles, and exhibited great zeal in pushing the rebuilding of the Temple. He prophesied about 520 B. C. that the second Temple, although in-

ferior in beauty to the first, should be glorified above it through the advent of the Messias: "Yet one little while, and I shall move the heaven and the earth, and the sea, and the dry land. And I will move all nations: and the Desired of all nations shall come: and I will fill this house with glory: saith the Lord of hosts" (ii. 7, 8). His prophecies are addressed to Zorobabel and Josue, the High Priest.

11. *Zacharias*, of a sacerdotal family, prophesied, like Aggeus, among the Jews who first returned from Babylon (1 Esdr. v. 1; vi. 14). This book records, after a short exhortation to penance, eight visions (ch. 1—6) relating to the completion of the Temple and the glory awaiting the new Israel. Chapters 7 and 8 contain warnings against uncharitableness, and against the rising Pharisaism. Chapters 9—14 foretell the victory of the kingdom of God over its enemies in the time of the Messias. This latter part contains several important Messianic prophecies. For instance, ch. ix. 9 describes the triumphant entry of Jesus into Jerusalem: "Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem: Behold thy King will come to thee, the Just and Saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass." Concerning the treason of Judas, the prophet says: "If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver. And the Lord said to me: Cast it to the statuary, a goodly price, that I was priced at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary" (xi. 12, 13). And of the passion of Our Lord he says: "And they shall look upon me, whom they have pierced" (xii. 10, cf. John xix. 37); and: "What are these wounds in the midst of thy hands?" (xiii. 6.)

Among other characteristics Zacharias has this in common with Isaias, that he gives most precise and touching details regarding the Passion of Our Lord.

12. *Malachias*, the last of the prophets before John the Baptist, prophesied after the completion of the Temple under Esdras and Nehemias. Nothing is known of his person or family. He reproaches the Jews with their ingratitude, and the priests for not offering pure sacrifices; he inveighs against marriages with idolators, and divorces. He concludes these reproaches with the

promise of the Messias and his Precursor. The most frequently quoted of his prophecies refers to the sacrifice of the New Law: "I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift out of your hands. For from the rising of the sun even to the going down, my name shall be great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts" (i. 10, 11). The following is a prophecy fulfilled in John the Baptist: "Behold I send my angel, and he shall prepare the way before my face" (iii. 1); and: "Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord" (iv. 5; cf. Mt. xi. 14).

CHAPTER III.

THE NEW TESTAMENT.

A. THE HISTORICAL BOOKS.

I. THE FOUR GOSPELS.

1. JESUS CHRIST.

The life of Christ comprises three periods: 1. His youth and hidden life; 2. His public life; 3. His Passion and Glorification. The youth of Jesus covers the first twelve years of His life; the hidden life extends to the end of His thirtieth year. The public life of Jesus, according to the best authorities, lasted three years and a few months. Hence the whole life of Christ comprises a little more than thirty-three years.

1. According to the received chronology of the Dionysian Era, Jesus was born on December twenty-fourth to twenty-fifth in the year 752 after the founding of Rome (U. C. = Urbis conditae), at Bethlehem in the tribe of Juda (Fig. 10, p. 117), whither Joseph and Mary had gone to be enrolled in the census decreed by Cæsar Augustus. The correctness of this Dionysian Era (so-called after its author Dionysius Exiguus, a Roman abbot, † 556) is much disputed. Scholars to-day commonly accept the statement made by Josephus Flavius that king Herod the Great died in the spring of the year 750 U. C. At the time when Herod ordered the massacre of the children of Bethlehem, Christ was about two

years old. According to all this, His birth must be assigned to the year 749 U. C., that is three years, at least, before the Christian Era, as we call our present chronology.

On the eighth day after His birth the Infant was circumcised, and on the fortieth presented in the Temple. When the Magi, after adoring the Child, had returned to their country, Joseph, warned by God, fled into Egypt with the Mother and the Infant, and remained there until after the death of Herod. He did not, however, return to Bethlehem for fear of Archelaus, but went back to his own town of Nazareth. At the age of 12 years, the Child Jesus went up to Jerusalem with His parents to observe the Feast of Easter. There, in the Temple, He attracted the attention of the Doctors of the Law. For the next eighteen years He lived with His parents at Nazareth and was subject to them (Fig. 11, p. 118).

Fig. 10. Grotto of the Nativity in the Church at Bethlehem.

2. Jesus commenced His public activity at the age of thirty, in the autumn or winter of the year 29 30, soon after the appearance in public of His forerunner, John the Baptist, who lifted his voice in the desert in the fifteenth year of the reign of the Emperor Tiberius, A. D. 28—29. Having been baptized by John, Jesus withdrew into the desert of Jericho, where He fasted forty days and forty nights (Fig. 12, p. 119). He then came back to the Jordan, received for the second time the testimony of John, called His first disciples Andrew and John, Peter, Philip and Nathanael, and with them went to the marriage-feast at Cana,

where He wrought His first miracle. After a short stay in Capharnaum, Jesus went to Jerusalem for the feast of Easter (A. D. 30), and cleansed the Temple of the pedlars and the money-changers; had the nocturnal interview with Nicodemus, and did not return into Galilee until towards autumn, four months before the harvest, after John had been cast into prison. He went through Samaria, when, at Jacob's well, near Sichem, He met the Samaritan woman; and then came back to Cana, where He healed the son of a certain ruler (royal official) of Capharnaum. From Cana, Jesus

Fig. 11. Fountain of the Virgin at Nazareth. (Phot. Bonfils.)

went to Capharnaum on Lake Genesareth and made that town His head-quarter. The selection of the twelve Apostles, among whom Judas of Karioth was the only Judæan, the others all being from Gallilee, and the Sermon on the Mount marked the beginning of His work in Galilee, which comprised the greater part of His public life, and was only interrupted by a short visit to Jerusalem at Easter (A. D. 31). On this occasion He cured the infirm man who, for eight and thirty years, had been languishing at the pool of Bethesda. Jesus did not go to Jeru-

salem the next Easter (A. D. 32), the third during His public life, for fear of the Jews, but, after feeding the five thousand, He continued His journeyings to the north of the Lake Genesareth as far as Tyre and Sidon. He returned to Jerusalem in October for the Feast of Tabernacles, after having received Peter's confession of faith at Cæsarea Philippi and shown Himself transfigured to the chief Apostles. He remained at Jerusalem for the Feast of the Dedication of the Temple in December, and continued his manifestations in the city and neighbourhood and in Peræa until the fourth Feast of Easter (A. D. 33), during which He was crucified. On the Feast of Tabernacles the Jews threatened to stone Him in the court of the Temple; between the Feasts of Tabernacles and Dedication of the Temple, He healed the man born blind; on the Feast of Dedication He proclaimed Himself the Light of the world and was again threatened with stoning. He then retired into Peræa, where Herod Antipas ruled, and stayed there until the resurrection of Lazarus at the beginning of A. D. 33. After this, He remained hidden at Ephrem, a solitary place near Bethel. On the approach of Easter,

Fig. 12. Quarantania (place of temptation of Christ) near Jericho.

Fig. 13. Jerusalem, seen from Mount Scopus. (Phot. Bonfils.)

Jesus once more went across Samaria to the frontier of Galilee. At Ginæa (Djanin), He cured the ten lepers, and immediately returned through Peræa. He crossed the Jordan near Jericho, cured the blind man, Bartimeus, was the guest of Zacheus, and arrived six days before Easter, on a Friday night, at Bethania. There, on the following day, Simon the Leper received Him, and Mary, the sister of Lazarus, anointed Him as for His sepulture.

3. On the Sunday before his Passion, Jesus went with His disciples from Bethania to Jerusalem, entered the city and Temple in triumph, and in the evening returned to Bethania. He came to Jerusalem (Fig. 13, p. 120) on each of the following days and taught in the Temple, where the Pharisees and Sadducees asked Him captious questions on the lawfulness of the tribute to Cæsar and on the resurrection of the dead. On Monday, Jesus cursed the barren fig-tree, and for the second time cleared the Temple. On the evening of Thursday, He ate the Pasch with His disciples, instituted the Holy Eucharist, and, having given thanks, adjourned to the Garden of Gethsemani to await in prayer the arrival of His captors. On Friday, the fifteenth day of the first month, Nisan, Jesus died on the Cross (Fig. 14, p. 122). From Mt. xxvi. 17; xxvii. 62; Mk. xiv. 12; xv. 42; Lk. xxii. 7; xxiii. 54; John xix. 31, it is evident that Christ was crucified on the parasceve, that is the day before the Sabbath (our Friday), and that He celebrated the Last Supper with His Apostles on the evening of Thursday, the fourteenth of Nisan, when, after sunset, the fifteenth of Nisan, the Passover, began. The sixteenth Nisan was the Sabbath (Saturday), and, "on the first day of the week" (Mt. xxviii. 1; Mk. xvi. 9; Lk. xxiv. 1; John xx. 1; our Sunday), Christ had risen from the sepulchre. This was the seventeenth Nisan, and thus "the third day He rose from the dead."

Early on the following Sunday, pious women, who had gone to embalm the body of the Lord, found the sepulchre empty, and received from an angel the glad tidings: "He is risen!" On that same day, Jesus appeared to Mary Magdalen near the sepulchre, then to the other women on the way to Jerusalem; later in the afternoon, to the disciples going to Emmaus; in the evening, in a room in Jerusalem, to the assembled Apostles, to whom He gave the power to forgive sins. Before this, He had

appeared to Peter alone. On the following Sunday Jesus again appeared to the Apostles assembled in the same room, and showed His wounds to Thomas. Afterwards He appeared to them on the Sea of Tiberias where He gave to Peter the supreme

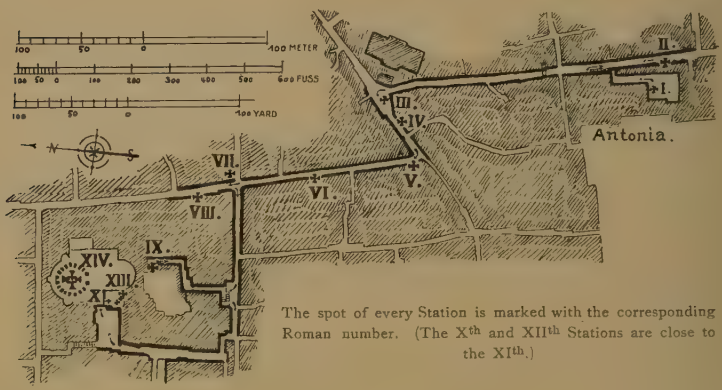

Fig. 14. Plan of the Cross-Way according to the Franciscan tradition, as it is made to-day.

power in the Church, and on the Mount of Beatitudes in Galilee, where He solemnly commissioned the Apostles to go and teach all nations. Lastly, Jesus, on the fortieth day after His Resurrection, appeared to His Apostles and disciples on Mount Olivet, and in their presence ascended into Heaven.

2. THE EVANGELISTS.

A. IN GENERAL. 1. *Gospel* (from the Anglo-Saxon god-spell, i. e. good tidings), the same as the Greek *Euangelion*, the Latin *Evangelium*, and the English *Evangely* or *Evangil*, means the good news of man's redemption by God (see Is. xl. 9, and Eph. i. 13). This redemption is accomplished by Jesus Christ, God made man, full of grace and truth. The life and work of the Redeemer, His holy doctrine and the mysteries of His grace, are the great objects recorded in the Gospels.

The four narratives agree in all essentials and constitute *one* Gospel in fourfold form, or, in the words of St. Augustine, "four books of one Gospel". They supplement each other by certain particulars or more minute details according to the plan and

purpose of each narrative. It should, however, be borne in mind that the main portion of the Gospel narrative does not consist in facts and events, but in the words and sayings of Jesus Christ. These form in Matthew 3/4, in Mark 1/2, in Luke 2/3, and in John 5/6 of the contents.

The four Gospels are written by two Apostles, Matthew and John, and by two disciples of the Apostles, Mark and Luke. The earliest Gospel is that of Matthew; the last, that of John; the shortest, that of Mark. Matthew has twenty-eight; Mark, sixteen; Luke, twenty-four; and John, twenty-one chapters. Matthew and Luke alone record the Nativity and Youth of Our Lord, and give His genealogy; the other two begin with John the Baptist and the public life of Jesus. They all end with the history of the Passion and Resurrection. St. Mark and St. Luke, however, add a very brief account of the Ascension.

The first three Gospels record the principal facts of the public life of Jesus, especially His sayings and doings in Galilee; Matthew writes upon a logical plan, following the internal connection of doctrines and miracles, Mark and Luke historically, following the external or chronological connection. John, in order to complete the records of His predecessors, reports with special care the beginning and the end of the public life, the journeys to Jerusalem, the conversations with the Doctors of the Law and the Pharisees, and the sayings and doings of Jesus in Judæa. On account of rising heresies, he lays more stress on the divine nature and eternal existence of Christ; hence the name of "Spiritual Gospel" was given to his Gospel from the earliest times. The oldest Fathers of the Church have already observed that St. John proclaims the divinity of Christ, while the other Evangelists acquaint us more fully with His humanity.

Matthew, in his Gospel, lays stress on the prophetic, Mark on the royal, Luke on the sacerdotal, and John on the divine character of Jesus. Hence the four symbols employed since the earliest times in Christian art to represent the four Evangelists: a man for Matthew, a lion for Mark, an ox (the sacrificial victim) for Luke, an eagle for John; these symbols are taken from the visions of Ezechiel (i. 5 ff.) and St. John (Apoc. iv. 6 ff.). The order in which the Gospels are placed in the Bible is chronological.

2. The first three Gospels (Matthew, Mark, and Luke) are frequently called the *Synoptical* (Greek: *syn* = together, *opsis* = view) Gospels, because of the very noticeable similarity which makes them appear, when placed side by side and brought under one view, as one narrative. Not only are the same events and speeches recorded in each, but very often the order in which these are placed, and the manner in which they are told, is nearly the same. An idea of this peculiar feature may be obtained from the following scheme, given by Cornely (Introductio III 173): The three Gospels contain 2901 verses: Matthew, 1072; Mark, 677; Luke, 1152; of these 330—370 are common to all three; 170—180, to Matthew and Mark; 230—240, to Matthew and Luke; 50, to Mark and Luke; exclusively in Matthew, 330; in Mark, 68; in Luke, 541. While Mark is nearly wholly embodied in Matthew and Luke, and has only about $^1/_{10}$ peculiar to himself, John has only $^1/_{12}$ in common with the synoptics. As regards the similarity of expression, $^1/_6$ in Matthew, $^1/_6$ in Mark, $^1/_{10}$ in Luke is identical. This obtains particularly in recording the sermons of Christ.

Notwithstanding all this, it must be confessed that there is sufficient diversity in the contents as well as in the form of these three narratives, to give each its own peculiar character and its special aim, and thus to secure their respective individuality and independence.

In order to explain the close similarity of these Synoptic Gospels, some, especially rationalists, have invented the theory of a primitive written Gospel, now entirely lost, and of which there is absolutely no historic record, from which the Synoptics simply copied what suited each best. Others maintained that the Synoptics copied from each other; in what order we know not. Catholic scholars reject these theories. With them the Synoptic Gospels are simply the faithful, written reproduction or record of the oral teaching of the Apostles. This offers the most natural explanation of the similarity as well as of the differences and the so-called contradictions of these Gospels. At the same time, it accords best with the history of the Apostolic times, the tradition of the Church, and the divine character of the books.

B. IN PARTICULAR. 1. *St. Matthew*, also called Levi, son of Alpheus, was, before his call to the Apostleship, a sub-collector

of taxes for the Romans on Lake Tiberias. He wrote his Gospel about A. D. 41 42, chiefly for the Palestinean Jews converted to Christianity; hence he wrote in Aramaic (Chaldean), the language of the country. His Gospel shows that Jesus is the Messias promised in the Old Testament; prophecies fulfilled are constantly referred to in words such as these: "This was done that it might be fulfilled what the Lord spoke . . ." or, "As it is written. . . ." More than seventy quotations from the Old Testament are given in Matthew. His purpose explains why he did not follow the chronological order.

Matthew begins with the genealogy of Jesus from Abraham, emphasizes his supernatural birth, relates the adoration of the Magi and the flight into Egypt, the preaching of John the Baptist, the baptism and temptations of Jesus up to the commencement of His public life (ch. 1—4). In the following chapters, the Evangelist groups the subject-matter according to a certain system. In the Sermon on the Mount (ch. 5—7) he gives a general survey of Christ's doctrine; in ch. 8 and 9 he shows His divine mission, confirmed by miracles; in ch. 9—13, he proves that Christ is the founder of the Messianic Kingdom; in ch. 14—20, he narrates in chronological order the formation of the College of the Apostles; in ch. 21—23, he records the struggles of Jesus with the Pharisees; and, finally, in ch. 24—28, His death and resurrection.

The original Chaldean text of this Gospel is lost; but the Greek translation, made before the end of the Apostolic Era, has always been received in the Church as authentic. The original text, badly corrupted, was in use among the Ebionites and the Nazarene sects until they and their Hebrew Gospel disappeared in the fifth century. St. Matthew is said to have suffered martyrdom in Armenia (Ethiopia).

2. *St. Mark*, called John by his Jewish name and Marcus by his Roman surname (Acts xii. 25), was a native of Jerusalem, where the house of his mother Mary was used as a meeting-place by the Apostles and disciples of the Lord (Acts xii. 12). He was baptized and instructed by the Apostle St. Peter, whose constant companion he remained, and with whom he came to Rome A. D. 42, where, at the request of the faithful, he wrote his Gospel about the year 50. It may be considered as a re-

cord of the substance of the preaching of St. Peter concerning Our Lord, and certainly had Peter's approbation who calls him "my son" (1 Pet. v. 13). Its purpose is to show that Christ is the Son of God; yet St. Mark follows no particular line of argument, but simply records the facts in their historical order. Being written especially for Gentile converts, it appeals but seldom to the Old Testament. His Gospel contains but few facts not recorded by the other Evangelists, for instance, the parable of the kingdom (iv. 26 ff.), the cure of the deaf-mute (vii. 32 ff.) and of the blind (viii. 22 ff.). Although the shortest of the Gospels, it is remarkable for its minute details and picturesque narratives. The frequent recurrence of Latin words, e. g. centurion, legion, quadrant (a coin), betrays its Roman origin. If St. Mark, as some believe, translated the Chaldean Gospel of St. Matthew into Greek, either for the Roman or for the Alexandrian Church, the striking similarity of his Gospel to that of St. Matthew is easily explained. St. Mark is often mentioned in the Acts (xii. 5; xiii. 5, 13; xv. 37 f.) as the companion of St. Paul and of Barnabas, his cousin-german (Col. iv. 10). St. Paul speaks of him in his Epistles as being with him in Rome (during his first captivity) and later as being on a missionary journey in Asia. In the year 54 he most probably went to Alexandria in Egypt, where, some years later, he left Anianus as his successor in the bishopric. According to tradition he returned thither from Rome after the death of St. Peter, and suffered martyrdom under the Emperor Trajan.

3. *St. Luke* came from Antioch and was a physician by profession (Col. iv. 14). A heathen by birth, he became, after his conversion, the special companion of St. Paul. To St. Luke refer the words of St. Paul (2 Cor. viii. 18): "the brother whose praise is in the Gospel through all the churches". He accompanied this Apostle on his second missionary journey from Troas to Philippi in Macedonia, and, on the third, returned with him from Greece to Asia Minor. He remained with Paul during his two years' captivity in Cæsarea, and was also with him during his Roman captivity. Of his last years and debt nothing is known; but the Church venerates him as a holy martyr. In Rome, during the first imprisonment of St. Paul (A. D. 61—63), Luke composed his Gospel, his primary object being to convince his readers, mostly

converts from paganism, more thoroughly of the truths of christianity, and to confirm them in the faith by an exact narrative of the life of Jesus as told by eye- and ear-witnesses.

The Gospel according to Luke contains the life and teaching of Jesus as preached by the Apostle St. Paul; hence, such facts are purposely mentioned which illustrate, in the spirit of the Apostle of the Gentiles, the universality of salvation for Jew and Gentile. Thus St. Luke dwells, with preference, on the work of Jesus among the Samaritans and on His love for sinners and publicans — Zacheus, Mary Magdalen, the penitent thief. He alone tells the beautiful parables of the Good Samaritan, the Prodigal Son, the unjust steward, Dives and Lazarus, the Pharisee and the Publican. This pronounced tendency, viz. to announce universal salvation, appears even in the genealogy of Christ, which is brought down from Adam, the father of all mankind (iii. 23—38), and not, as in St. Matthew, from Abraham, the Father of the chosen people.

We also owe to St. Luke the story of the birth of John the Baptist, important details about the childhood of Our Lord, which the Evangelist seems to have learned from the Mother of Jesus herself (cf. ii. 19, 51), and the beautiful account of the two disciples going to Emmaus on the day of the Resurrection (xxiv. 13 ff.).

The Gospel of St. Luke is addressed (dedicated) to a prominent convert, named Theophilus, who probably lived in Rome and had formerly been a pagan, though this cannot be determined with any certainty either from the Gospel or from the Acts, which are also addressed to him. That the book is written principally, though not exclusively, for Christians converted from paganism, is evident from its character and from its close harmony, in thought as well as expression, with the teaching of St. Paul; hence it is often called the Gospel of St. Paul, just as that of St. Mark is called the Gospel of St. Peter. The writings of St. Luke are remarkable for the purity of the Greek diction and the literary composition.

4. *St. John.* a) John, the brother of James the Great and the son of Zebedee and Salome (a relative of the Mother of Jesus), was born at Bethsaida on Lake Genesareth, and in his youth followed with his father and brother the occupation of a fisher-

man. He was at first a disciple of the Baptist and, together with Andrew, was also the first to follow Jesus. Among the Apostles he enjoyed the privilege of an intimate personal friendship with Our Lord, being known as "the disciple whom Jesus loved". He, his brother James, and Peter were the most trusted and confidential friends of their Master. After the death of Jesus, John cared for the Mother of God and remained with her in Jerusalem until she died. At first he laboured with Peter in Judæa and Samaria. Later he lived at Ephesus, from which place he governed the churches in Asia Minor. Under the Emperor Domitian, John was brought to Rome, thrown into seething oil, and, escaping unhurt, was sent (A. D. 95) into exile to the barren island of Patmos, between Cos and Samos, where he received the revelations recorded in the Apocalypse. After the death of Domitian (A. D. 96), John returned to Ephesus, where he died at the age of fully one hundred years.

b) St. John wrote his Gospel at Ephesus shortly after his return, partly with a view to complete the Gospels of his predecessors, but principally in order to establish on a firm foundation the Divinity of Christ, even then impugned by Cerinth and other heretics. To this end he commences his Gospel by writing on the eternity of the Word, which in the beginning was with God and was Itself God, but was made flesh in time. In the further course of his narrative he dwells on facts and discourses of Our Lord which afford undoubted proofs of His Divinity; but, strange to say, he records only six miracles: the miracle at the marriage-feast in Cana, the healing of the son of the ruler at Capharnaum, the cure of the man sick for thirty-eight years, the feeding of the five thousand, the healing of the man born blind, and the resurrection of Lazarus. Only one of these miracles, the feeding of the five thousand, is to be found in the Synoptics; John connects with it the famous promise of the bread from Heaven (ch. 6). Towards the end of his Gospel he simply remarks: "Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his Name" (xx. 30, 31).

c) The Gospel of St. John, on account of its clear and positive testimony for the Divinity of Christ, has been, from ancient

times to this day, the special object of infidel attacks. The main objections urged are: 1) That this Gospel is in evident conflict with the other three Gospels. But Catholic and Protestant writers have shown that St. John, far from correcting, is rather supplementing the previous Gospels. Moreover, he arranges his narrative in such a manner as will best suit his purpose, and thus merely presents another view of the same facts. As regards the difference in the discourses of Our Lord recorded by St. John and those in the other Gospels, it is to be observed that St. John, in selecting these discourses, always has in view the false doctrines of Cerinth and the Gnostics; for this reason he gives especially the discussions of Christ with the learned Scribes and Pharisees, while the other Gospels give Our Lord's sermons to the common people. It must also be observed that the Gospels do not give us a stenographic or verbatim report of every sermon of Christ; the inspired writer reports from these sermons what the Holy Spirit deems most serviceable for the purpose in view. If there were such a substantial opposition between St. John and the Synoptics, the early Christians and the Fathers of the Church would have remarked it. Not only are they silent, but Tatian's Gospel Harmony, 160 A. D., showing the unity and harmony of the several Gospels by the systematic arrangement of te details of Christ's life, takes for its very basis the Gospel of St. John. 2) That the Gospel borrows the idea and doctrine concerning the personal and eternal Word of God (the Logos) from the heathen Greek philosophy. This is a mere assumption. The idea is embodied in many passages in the Old Testament, and the doctrine of St. John is entirely different from that of the Hellenic philosophers.

3. AUTHENTICITY AND CREDIBILITY.

The holy Gospels constitute, after Christ Himself, whose life and teaching they set forth, the central point of supernatural revelation. For this reason, they have been from the beginning the object of the attaks of unbelievers, although their authenticity was never doubted among the early Christians, and although their sublime simplicity carries the conviction of genuineness to the mind of every unbiassed reader. Objections against their authenticity and authority have been raised from two different points of view.

1. The first is that Jesus and His disciples were *wilful deceivers*. Thus argued the Pharisees and Scribes immediately after the Resurrection, as we learn from the Gospels. The same line of argument was taken in early times by the heathen philosophers Celsus and Porphyrius, and by Julian the Apostate; and, in more recent times, by deists and rationalists. The hypothesis of wilful fraud is, however, thoroughly unhistorical and unphilosophical. For how could such a colossal fraud be perpetrated on the world, as it were in broad daylight, without being detected? When the Evangelists wrote the Gospels there were still hundreds of eye-witnesses alive among the Jews who had heard and seen the things related. If the evangelical reports were false, why did they remain uncontradicted by their contemporary enemies, Jewish as well as Roman? How could Christ and His Apostles and so many others, who knew the true facts, have suffered death in support of a deception, without ever betraying the secret? This, and much more to the same effect, the supporters of the hypothesis of wilful fraud are unable to explain satisfactorily.

2. The champions of the *myth hypothesis*, especially Strauss, and, with some variations, Renan, fare no better. Finding the hypothesis of wilful deceit untenable, they explain the Gospel narratives as the product of self-evolving myths or legends grouped around the striking personality of Jesus of Nazareth. In their eyes the Gospels are nothing but "a Christian mythology", just as we speak of pagan mythologies. But they forget that the Gospel does not belong to pre-historic times; that it appeared in the world perfect and complete, and that from the first moment it has developed without interruption a most wonderful moral power alike over barbarous and civilized nations.

3. Unbelievers, being unable to give a satisfactory explanation of the Gospel history, have thus been driven to their last stand, which is to deny the *possibility* of miracles and to assert that no amount of so-called external or historic proofs can render the miracles of the Gospels credible. Hence they conclude that not only the Gospels, but the whole Bible history, belong to the domain of fancy and pure fiction. This point of view its supporters like to call the *historical*. It is, however, obviously *un*historical. Granted that, in dealing with natural events, we

require more external proofs in proportion to their apparent improbability; yet this rule cannot be applied to events which, by their very essence and purpose, are elevated above the natural order. In presence of such events, we cannot appeal to common experience. Here the question is entirely as to the credibility of the witnesses. And it may be positively asserted that the enemies of the Gospel are unable to defeat the many proofs of the miracles, and especially of the resurrection of Christ.

Some modern critics adopt a compromise: they admit the historical credibility of the Gospel narrative in the main; but they deny the miraculous character of the respective events, charging the Evangelist with having mistaken the true nature of the facts in question. However, the charge cannot be proved. The very surroundings and public features of the miracles tell of their supernatural character; a mistake is impossible. Hence, Strauss' famous alternative still remains: If the Gospels are true history, the miracles of Christ are real; but if miracles are impossible, the Gospels are not history.

4. All the hypotheses in question are refuted by the whole tenor of the Gospels, especially the first three. If their life of Jesus were only legendary or mythical, or merely a poetical conception, the points of agreement would not be so many nor the differences so few. Such is our experience in legendary lore. Only one conclusion is, therefore, possible: the life and work of Jesus recorded in the Gospels are historical facts (Kaulen).

For the rest, it is an evident fact, that no written source of ancient history is attested by historical proofs so old, so numerous and so certain, as is the authenticity and credibility of the Gospels.

II. THE ACTS OF THE APOSTLES.

I. Historical Sketch. After the Ascension of Our Lord, the disciples, by His command, remained in Jerusalem to await the promised coming of the Holy Ghost. They were persevering with one mind, together with the pious women and Mary, the Mother of Jesus, and his brethren, numbering about one hundred and twenty persons. In those days, upon the proposal of St. Peter, Matthias was chosen by lot to succeed Judas Iscariot, the traitor, in the ministry and apostleship. On the day of Pentecost, ten

days after the Ascension, the Holy Ghost came down upon the Apostles, in the form of tongues of fire. Peter commenced the apostolic preaching by addressing the Jews assembled in the Temple, and three thousand were baptized. These were the first-born of the Church. "They were persevering in the doctrines of the Apostles, and in the communication of the breaking of bread, and in prayers" (Acts ii. 42).

Some of the preaching of the Apostles attracted the attention of the Great Council. Peter and John were brought before the princes and the ancients and "charged not to speak at all nor to teach in the name of Jesus" (iv. 18). But the Apostles, obeying God rather than men, continued to teach, and with great power witnessed to the resurrection of Christ. Many signs and miracles were wrought by them among the people. And the multitude of men and women who believed in Our Lord was still more increased. And the Council again laid hands upon the Apostles and put them into the common prison. They were scourged, and the order not to preach in the name of Jesus was renewed. But "every day they ceased not in the Temple and from house to house, to teach and preach Christ Jesus" (v. 42).

The number of believers increased so rapidly (ch. 6), that the Apostles had to ordain seven deacons to assist in the care of the poor and in preaching. The hatred of the Jews grew with the number of the faithful. In A. D. 37 a severe persecution was raised against the young Church, the deacon Stephen was stoned to death (Acts vi. vii), and the Christians, with the exception of the Apostles, dispersed over Judæa and Samaria. The zealous deacon Philip preached in Samaria and along the coast of the Mediterranean from Azot to Cæsarea (Acts viii. 5 ff.; xxi. 8). Peter and John, by the imposition of their hands, conferred the Holy Ghost on the Samaritan neophytes. Then Peter visited the dispersed Christians, and at Cæsarea received the first pagans into the Church, in the person of the centurion Cornelius and his family. Violent hands were also laid upon the Apostles. To please the Jews, Herod Agrippa killed James, the brother of John (A. D. 41), and cast Peter into prison. An angel, however, delivered Peter from his chains (Acts xii. 2, 4, 7), and he went to Antioch and later to Rome. About this time the first Christian community among the Gentiles had been esta-

blished at Antioch, in Syria. Here preached Barnabas, and Paul, who, in A. D. 45, was miraculously converted, and, by special revelation from the Holy Ghost, added to the Apostolic College. A great obstacle, however, still barred the entrance of the Gentiles into the Church. Among the converts from Judaism the opinion prevailed that the pagans ought not to be admitted into te Church until they had been circumcised and had submitted to the Jewish Law. Serious disputes on this question having arisen at Antioch, St. Paul and St. Barnabas appealed to the Apostles at Jerusalem. The Apostolic Council of Jerusalem (A. D. 51), presided over by St. Peter, decreed, upon the motion of James the Less, that converts from paganism should not be compelled to submit to circumcision, but only to abstain from certain things especially objectionable to the Jews. Thus the obstacle was removed, and a clear road to the Gentiles opened for St. Paul. He now passed through Asia Minor into Macedonia and Greece, and preached the Gospel in the pagan capitals, in Ephesus, Thessalonica, Athens, and Corinth. Towards the end of his glorious course, he came to Rome, where he ended his life by martyrdom.

Fig. 15. St. Peter and St. Paul.
Bronze medallion.
Rome, Vatican. (3rd century.)

That St. Peter and St. Paul worked and died together in Rome is the continuous Christian tradition since the first century, attested by St. Clement of Rome (A. D. 92), Ignatius of Antioch (110), Dionysius of Corinth (170), Irenæus of Gaul (190), Tertullian (240), and Cyprian of Africa (250). Both died during the persecution by Nero, and, according to tradition, on the same day, the twenty-ninth of June, A. D. 67; St. Peter dying on the cross, St. Paul, being a Roman citizen, dying by the sword. It is remarkable that of the eleven Apostles named in chapter i. 13, only four are mentioned thereafter in the Acts; namely, Peter, John and the two James. Of James the Greater only his martyrdom is mentioned (Acts xii. 1 ff.). But of the others we find occasional mention in the Gospels.

Andrew was a brother of Peter and, like him, a fisherman (Mt. iv. 18). Having heard St. John the Baptist, he followed Jesus (John i. 37 ff.) by whom he seems to have been specially favoured (Mk. xiii. 3). Tradition says he preached in Asia Minor and was crucified at Patras in Achaja, a Province of Greece. *Thomas*, or Didymus, the Twin, was among the twelve chosen apostles (Mt. x. 3). He was much attached to his Master (John xi. 16), but would not believe in His resurrection unless he touched the risen body (John xx. 19 ff.). Tradition says he preached in Parthia, Persia, and India. *Bartholomew* is listed among the twelve by Mt. x. 3, Mk. iii. 18, and Lk. vi. 14; and is undoubtedly the same as Nathaniel who asked: "Can anything good come from Nazareth?" (John i. 46) and who is listed by John xxi. 2. Tradition sends him to Arabia, Persia, and Armenia. *Philip*, a townsman of Peter and Andrew, was found and called by Jesus (John i. 43). He in turn brought Nathaniel to Jesus (ib. 45 ff.). Tradition makes him labour in Scythia and Phrygia. *Judas Thaddeus* mentioned in Mt. x. 3 and Mk. iii. 18, is undoubtedly the same with "Jude, the brother of James" (Lk. vi. 16; Acts i. 13). His principal field of labour was in Palestine. Probably he was martyred in Phœnicia. His epistle is the last of the so-called Canonical Epistles. *Simon* occurs in all the lists of the apostles. To distinguish him from Simon Peter he is called Simon the Cananean (Mt. x. 4; Mk. iii. 18), or Simon Zelotes (Lk. vi. 15; Acts i. 13), both surnames meaning "one full of zeal". Where he preached the Gospel is uncertain; Asia, Persia, Egypt, and Palestine claim him. His place of burial is unknow.

The Acts of the Apostles and the Epistles of St. Paul which fill out some lacunæ of the Acts, make us acquainted with a respectable number of apostolic men and women who deserve a mention. Fuller biographic notices of them can be found in every Bible Dictionary or in the Catholic Encyclopedia.

Barnabas, who "was a good man and full of the Holy Ghost and of Faith" (Acts xi. 24), the faithful companion of St. Paul in his first missionary journeys (Acts iv. 36, ix. 26, xi.—xiv.) until after the Council of Jerusalem, separated from St. Paul and with John Marcus went to Cyprus (Acts xv.). The Syrian tradition claims that he died on the isle of Samos, but the Greeks believe he was martyred at Salamis on Cyprus. *Timothy* was

another faithful co-labourer of St. Paul in Greece, Macedonia, and Asia Minor, and went with Paul into captivity at Rome (Acts xvi. xvii.). He was later Bishop of Ephesus, where he died by martyrdom according to tradition. *Titus*, of whom no mention is made in the Acts of the Apostles, also assisted Paul in his missionary labours, as we learn from the Epistles (Gal. ii. 3, 5; 2 Cor. vii. 6, viii. 6). He visited Corinth repeatedly, once on a special mission by St. Paul (2 Cor. xii. 17, 18). Another time he was sent as far as Dalmatia (2 Tim. iv. 10), the Southern portion of Illyricum, where St. Paul had previously gone from the adjoining Macedonia (Rom. xv. 19). He was Bishop of Crete (Tit. i. 5—12; ii. 7 ff.), where he probably died at Gortyna. *Philip*, the Deacon or the Evangelist, was one of the seven deacons set apart for the management of the business affairs of the Church (Acts vi. 1 ff.). He was a zealous preacher of the Gospel at Samaria, where he converted Simon the Magician (Acts viii. 1 ff.). He also converted the chamberlain of the queen of Ethiopia (ib. 26 ff.) on the road to Gaza. From there he went to Azot among the Philistines, "and passing through he preached the Gospel to all the cities till he came to Cæsarea" (Acts viii. 40), where he remained and was visited by St. Paul (Acts xxi. 8, 9). *Apollo*, whom the Acts (viii. 24) introduce as "an eloquent man" born at Alexandria, "one mighty in the Scriptures and fervent in spirit, spoke and taught diligently the things that are of Jesus", also became a co-labourer with St. Paul. He came to Ephesus and later went to Corinth, where some contention broke out which St. Paul quieted by his letter (1 Cor. iii. 3 ff.), closing his appeal by saying: "All things are yours, whether it be Paul or Apollo or Cephas . . . and you are Christ's" (ib. 22, 23). It appears that Apollo left Corinth, but at St. Paul's entreaty promised to come back (1 Cor. xvi. 12). Tradition says he was the first Bishop of Cæsarea. At the Council of the Apostles, *Silas* and Barnabas, "chief men among the brethren", were delegated to bring the decree of the Council to the Christians at Antioch (Acts xv. 22 ff.), where they remained until Paul took Silas with him to go to Corinth. Silas was a Roman citizen and a Greek Jew, and was with Paul at Philippi, where both were flogged and cast into prison, from which they were miraculously freed (Acts xvi. 20 ff.). Silas is said to have been the first Bishop of Corinth.

Among the women who served St. Paul, the Acts (xvi. 14 ff.) mention *Lydia* of Thyatira, a seller of purple. Another woman "full of good works and alms-deeds" is *Tabitha*, also called Dorcas, whom St. Peter raised from the dead (Acts ix. 36 ff.). Another, *Phebe* by name, whom St. Paul calls "our sister who is in the ministry of the Church that is in Cenchreæ", a small suburb of Corinth, and of whom he says that "she hath assisted many and myself also" (Rom. xvi. 1, 2), was probably a deaconess.

II. Literary Sketch. The history of the establishment and propagation of the Church by the Apostles is told in the Acts of the Apostles, written by St. Luke towards the end of St. Paul's first Roman captivity, A. D. 61—63. They are a continuation of the third Gospel, and, like this, are addressed to Theophilus. The book has two parts. After a short introduction, relating to the Ascension of Our Lord and the election of St. Matthias (ch. 1), the first part (ch. 2—12) deals with the spread of the Church among the Jews until the beheading of James and the flight of Peter (A. D. 41). Here Peter, the chief of the Apostles, is the central figure of the narrative. The second part (ch. 13—28) begins with the consecration of Paul and Barnabas at Antioch, A. D. 45, and deals with the spread of the Church among the Gentiles, giving a full account of the missionary journeys of Paul. It concludes with the Apostle's first captivity in Rome, which, by that time, had already lasted two years. Chapter 15 contains the history of the Council of the Apostles and its famous decree, beginning with the words: "It has seemed good to the Holy Ghost and to us", etc.

The Acts of the Apostles show, in connection with the labours of Peter and Paul, the wonderful spread of the Gospel from the Jews to the Gentiles, from Jerusalem to Rome, the capital of the world, which, through the death of the two Princes of the Apostles, became the capital and the centre of the Catholic Church. Some Protestant theologians object to the record of Luke representing the Church as built upon Peter and Paul as upon one common foundation, because, according to the Epistle to the Galatians, the two Apostles held quite opposite views regarding the admission of the Gentiles into the Church. It is true that Paul

(Gal. ii. 11 ff.) blamed Peter for withdrawing from the tables of the Gentiles upon the arrival of some over-orthodox Jewish Christians at Antioch. But it is equally true, as recorded in the same chapter (ii. 7—9), that the two Apostles were in perfect agreement on the principle decided at the Council of Jerusalem. The blame, therefore, attaches merely to Peter's too great regard for Jewish prejudices. Paul was fully justified in opposing this action of the Prince of the Apostles and in preaching freedom from the old ceremonial laws and their servile observance. Many Jewish converts were dissatisfied with the decision of the Council of Jerusalem, and caused trouble for a long time afterwards; but they had no right to claim the authority of the Apostles Peter and James the Less, bishop of Jerusalem, in support of their obstinacy.

B. THE DIDACTIC BOOKS.

1. THE EPISTLES OF ST. PAUL.

I. The Life of the Apostle. Paul, the Apostle of the Gentiles, named Saul before his call, was born at Tarsus in Cilicia, a town famous for Greek learning. From his Jewish parents he inherited the right of Roman citizenship. He was educated in Jerusalem by Gamaliel, a celebrated doctor of the Law, but at the same time he learned the trade of tent-making, by which he earned a livelihood even when preaching as an Apostle. Like Gamaliel, Saul belonged to the sect of the Pharisees, but he lacked entirely the calm judgment shown by his master in the deliberations of the Great Council, concerning the Apostles. As a young man he took part in the stoning of St. Stephen, keeping watch over the vestments of those engaged in the cruel act. He very early placed himself at the head of the persecutors, devastated the Church of Jerusalem, and obtained from the Council power to persecute the Christian fugitives also in other towns. On his way to Damascus, not far from the gates of the city, he was miraculously converted by an apparition of Christ, A. D. 35. A disciple named Ananias baptized him, and he retired for a time into the solitude, probably near Mount Sinai in Arabia (Gal. i. 17). On his return to Damascus the Jews persecuted him and forced him to flee. Three years after his conversion, he came back to Jerusalem to see the Apostle

St. Peter (Gal. i. 18). Being again expelled he went by way of Cæsarea through Syria and Cilicia to Tarsus, his native town, and preached there until Barnabas brought him to Antioch, where the Gospel had been so well received by the Gentiles.

After his consecration (Acts xiii. 2, 3) Paul, having paid a second visit to Jerusalem, started with Barnabas from Antioch on his *First missionary journey*, A. D. 45—48. (Acts xiii—xv; see Map!) They travelled over Cyprus to the southern provinces of Asia Minor: Pamphylia, Pisidia, and Lycaonia. They preached in the synagogues of Salamis, Antioch in Pisidia, Iconium, Lystra, and Derbe, meeting with strong opposition from the Jews, but converting many heathens to the faith. On their return to Antioch, the two Apostles found the Church there disturbed by the question as to the reception of the Gentiles. They brought the disputed point before the Apostles in Jerusalem, and having made known at Antioch the decision of the Apostolic Council, Paul, accompanied by his disciple Silas, undertook his *Second missionary journey*, A. D. 51—54 (Acts xv. 40 to xviii. 22). He travelled by land through Syria, Cilicia, Phrygia, and Galatia, as far as Troas. At Lystra Paul met Timothy (Acts xvi. 1 ff.). From here, by an order received in a vision (Acts xvi. 9), he set out for Europe accompanied by Luke. He visited Macedonia and Greece as far as Corinth, where he remained about two years. On this journey, Paul founded the Churches of Philippi, Thessalonica, Berea, Athens, and Corinth. The return journey was made by sea from Corinth, by way of Ephesus to Cæsarea; from Cæsarea Paul went to Jerusalem for the Feast of Easter or Pentecost (A. D. 54). After a short visit to Antioch, he started on his *Third missionary journey*, A. D. 54—58 (Acts xviii. 23 to xxiii. 35). He visited the Churches in Phrygia and Galatia and then remained two years and three months in Ephesus. Once more he came to Macedonia and Greece, returned from Corinth by way of Philippi and Troas, took a touching leave of the elders of the Churches in Asia Minor, and arrived in Jerusalem for the Feast of Pentecost (A. D. 58). The Jews laid violent hands upon the hated Apostle, but the commander of the Roman garrison delivered him from their fury and sent him as a prisoner to the residence of the Roman governor at Cæsarea (Acts xxi ff.).

Paul was a prisoner at Cæsarea during the two years A. D. 58—60. Having appealed to the Emperor, he was conveyed, in the spring of A. D. 61, to Rome, where he arrived after a long and dangerous journey. Here he spent two years (61—63) in captivity, living, however, in his own lodgings under constant surveillance of a military guard (Acts xxvii. xxviii).

Ultimately acquitted and set free, he undertook, according to the oldest traditions, a *Fourth missionary expedition* (A. D. 64 to 66), to carry out his former plan of penetrating from Rome into Spain, where many proselytes lived in the maritime towns (cf. Rom. xv. 24, 28). From Spain the now aged Apostle went by direct sea-route to Asia Minor to visit the Churches he had established there. He appointed Timothy Bishop of Ephesus, proceeded to Macedonia, and thence to Crete, where he left Titus as Bishop. He again returned to Ephesus, intending to spend the winter at Nicopolis in Epirus; but he was apprehended during the Neronian persecution and sent to Rome, where, together with Peter, he suffered martyrdom in the year 67.

II. His Epistles in general. The first two of the fourteen Epistles of St. Paul were written to the Thessalonians during the Apostle's first stay at Corinth on his second missionary journey (A. D. 53—54). Whilst on his third journey, he wrote at Ephesus the Epistle to the Galatians, and the first to the Corinthians; whilst in Macedonia on his way to Corinth, he wrote the second Epistle to the Corinthians, and towards the end of his second sojourn in Corinth, in the beginning of A. D. 58, the Epistle to the Romans. During his first Roman captivity (61—63) he wrote the Epistles to the Philippians, to the Colossians, to Philemon, and to the Ephesians; during the interval between the first and second Roman captivity (63—66) the Epistle to the Hebrews, the first to Timothy and the one to Titus; during the second captivity in Rome, the second Epistle to Timothy, towards the end of A. D. 66.

The Vulgate places the Pauline Epistles in the following order: First, those addressed to entire communities, and among these, the longest take the precedence; then, the Epistles to individual persons; lastly, the Epistle to the Hebrews, which is addressed to no one in particular. The Epistles of St. Paul are mostly

written for special occasions, but every one of them reflects the great mind of the Apostle and gives a deep insight into the sublime mysteries of the Faith. They are of such power that St. Jerome, when reading them, thought he heard thunder rather than words.

The Epistles to the Romans, the Galatians and the Hebrews are primarily dogmatic; they set forth the Apostle's fundamental doctrine, viz. the justifying power of Faith as opposed to the Law of the Old Testament, the circumcision and the Jewish sacrifices.

The Epistles are all written more or less on the same plan; they contain a dogmatic and a moral section with introduction and conclusion. This plan is most apparent in the Epistles to the Romans, the Ephesians, and the Colossians; least, among the longer Epistles, in that to the Hebrews. On account of their obscurity, resulting partly from their literary diction, but still more from their doctrinal depth, the Epistles of St. Paul have exerted a strange attraction upon heretics in their opposition to the teachings of the Church. The words of St. Peter ought to be a loud warning to the reader of the Pauline Epistles, "in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction" (2 Peter iii. 16). The Apostle usually dictated his letters to one of his disciples (Rom. xvi. 22). He wrote, with his own hand, only the customary salutation at the end as a proof of genuineness (1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17). The Epistle to the Galatians, however, seems to have been written entirely, or at least in part, by his own hand (Gal. vi. 11 ff.), and likewise the short letter to Philemon (verse 19). With the exception of the Epistle to the Hebrews, St. Paul's four longest and most important letters are: the Epistle to the Romans, the two to the Corinthians, and that to the Galatians. As regards their genuineness, they have generally been accepted as authentic even by radical critics. In these four Epistles the whole substance of the Gospel is given, and the main facts of the Redemption as well as the principal doctrines of Christianity, in particular the Divinity of Christ and his Resurrection from the dead, are clearly set forth.

III. His Epistles in particular. 1. The *Epistle to the Romans*, which, from the earliest times, stands at the head of the Pauline Epistles, is both the longest and most profound of them all. Christianity early found its way to Rome, the capital of the world, perhaps through Jews from Rome who had heard the sermon of St. Peter at Jerusalem on the day of Pentecost. At the beginning of A. D. 42, Peter himself came to Rome and preached. He met, however, with such opposition from the Jews that the Emperor Claudius, in order to put an end to the continuous tumult concerning Christ, banished the Jews from the city. This had the effect of separating the Church from the Synagogue at an early date, a circumstance which greatly facilitated the conversion of the pagans. The Church at Rome rapidly became the first Church of the world, so that Paul writes already: "Your faith is spoken of in the whole world" (i. 8). Long before this, the Apostle had desired to visit the famous Church, in order to make it the centre of his work in the West as soon as his labours in the East should be over. Being still unable to carry out his intention, he, in the meanwhile, recommended himself to the Christians in Rome by this Epistle, to share in their prayers and good works.

After the customary heading, the introduction (i. 1—17) mentions the reason for writing and the subject of the letter, viz. justification through Faith. In the *first*, the *theoretical*, part (ch. 1—11), the necessity of Faith for both Jews and Gentiles is most thoroughly illustrated. He tells the Gentiles that, not without their own grievous fault, they have ignored God and neglected the law written in their hearts, "because that which is known of God is manifested in them, for God has manifested it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and Divinity: so that they are inexcusable" (i. 19, 20). To the Jews he shows that, notwithstanding their previous privileges, they cannot be justified by circumcision and the Law, but only through faith in Christ: "for we account a man to be justified by faith, without the works of the Law" (iii. 28). Further on the Apostle shows that through original sin all men are children of wrath, which sin is only removed by Faith and Baptism, and exhorts his readers to a new life in Christ. Then, after expressing his deep concern for the hardened Jews and

his hope of their final conversion, he passes on to the *second,* and *practical part* (ch. 12—16), in which he continues in detail his exhortations to a Christian life. He recommends especially the practice of mutual charity, obedience to lawful superiors, tenderness for the weak in faith. As to the obedience due to superiors, he says: "Let every soul be subject to higher powers: for there is no power but from God: and those that are: are ordained of God" (xiii. 1). The conclusion (ch. 15 and 16) contains pious exhortations, personal remarks and greetings.

2. The *Two Epistles to the Corinthians* were written because great abuses had arisen, after the departure of St. Paul, in the Church at Corinth, founded by the Apostle on his second missionary journey

a) The *First Epistle to the Corinthians* reproves them for their contentions about their teachers, and points out that Faith is not wisdom of man, but the gift of God. He excludes a man guilty of incest from the communion of the faithful, and exhorts all to do away with the leaven of paganism. Further on he blames them for going to law before unbelievers. A question in regard to marriage he decides by saying that the married state is good and holy, but the virginal state is more perfect. He blames the abuses and the scandals in the celebration of the Eucharist: "As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord" (xi. 26, 27). Christian charity is warmly recommended and described in glowing terms: "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things (xiii. 4—7). In conclusion, the Apostle gives the Corinthians beautiful instructions on the resurrection of the flesh, which had been the object of controversies: "So, also, is the resurrection of the dead; it is sown in corruption, it shall rise in incorruption; it is sown in dishonour, it shall rise in glory; it is sown in weakness, it shall rise in power; it is sown a natural body, it shall rise a spiritual body" (xv. 42—44). In

ch. 16, a collection is ordered to be taken up for the brethren in Jerusalem.

b) The *Second Epistle to the Corinthians* is directed against certain insinuations spread by the enemies of the Apostle concerning his honesty of purpose. In this Epistle, the magnanimity and charity of his apostolic heart stand out prominently. He thus calls on the Corinthians: "Our mouth is open to you, O ye Corinthians, our heart is enlarged . . .! I speak as to my children; be you also enlarged" (vi. 11, 13). His charity lends wings to the Apostle's rhetoric, so that this Epistle becomes notable by its sublime diction. This is especially the case when he addresses his adversaries: "They are Hebrews, so am I. They are Israelites, so am I. They are descendants of Abraham, so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in death often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned; thrice I suffered shipwreck, a night and a day I was in the depth of the sea" (xi. 22—25). The excommunicated man, having repented, is again received into the Church; a collection for the poor Christians in Jerusalem is urgently recommended, and the Apostle's speedy arrival in Corinth is promised. In conclusion, he gives this admonition: "For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of peace and of love shall be with you" (xiii. 11).

3. The *Epistle to the Galatians*, being of a more dogmatical character, comes after the two Epistles to the Corinthians, which deal chiefly with practical questions of discipline. It is adressed to the Churches of Galatia in Asia Minor, and contains earnest warnings against Jewish seducers, who sought to undermine the authority of Paul and preached the necessity of adhering to the rite of circumcision and to the Law of Moses. Against these, the Apostle first establishes his divine vocation and his communion with the other Apostles, especially with Peter, John, and James the Less, the pillars of the Church (ch. 1 and 2). He then shows in detail that "in Christ neither circumcision availeth anything, nor uncircumcision, but faith that worketh by charity" (v. 6). Finally, he exhorts the Galatians to stand fast against temptation

and to lead holy lives according to their faith (ch. 5 and 6): "In doing good let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith" (vi. 9, 10).

4. The *Epistle to the Ephesians* is an encyclical letter to the Churches in Asia Minor, but primarily adressed to the Church at Ephesus, the most prominent of them all. Like the Epistle to the Romans, it is divided into two parts: the one theoretical or dogmatic; the other practical or moral. In the *first* part (ch. 1—3), the Apostle describes the great blessings we have received through Christ. He thus addresses the converted Gentiles: "Now, therefore, you are no longer strangers and foreigners, but you are fellow-citizens with the Saints, and the domestics of God, built upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner-stone" (ii. 19, 20). In the *second* part (ch. 4—6), the Apostle exhorts the Christians to live worthy of their vocation: "I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace" (iv. 1—3). The concluding chapters contain special admonitions to husbands and wives, to parents and children, to masters and servants. The Epistle to the Ephesians is noted for a profound conception of the Church (i. 22 f.; ii. 19 ff.; iii. 10; v. 24 ff.) and of the sacrament of Matrimony. Of the latter the Apostle says in ch. v. 32: "This is a great sacrament; but I speak in Christ and in the Church."

5. The *Epistle to the Philippians* is addressed to the Christians of Philippi, the first European town in which the Apostle preached. It was written with the primary object of thanking the Philippians, who had more than once helped him, for a new act of kindness. The Apostle, at the same time, seizes the opportunity of informing his beloved Philippians of his situation, and of exhorting them to persevere in the practice of charity, unity and humility, and to beware of false teachers. This Epistle, which has been called the "most letter-like" among all of the Apostle's letters, is quite remarkable by its uncommon tenderness. Paul here speaks like the tenderest of fathers: "My dearly beloved brethren and most

desired, my joy and my crown, so stand fast in the Lord, my dearly beloved" (iv. 1). The final salutation is: "All the Saints salute you: especially they who are of Cæsar's household" (iv. 22). The prætorians who guarded the Apostle had already introduced the Christian religion into the imperial camp.

6. The *Epistle to the Colossians*, written by Paul to the faithful in Colossa before he was personally acquainted with them, bears great resemblance to the Epistle to the Ephesians; it is also divided into a theoretical and a practical part. In the *first* (ch. 1 and 2), the Apostle endeavours to confirm the Colossians in that fundamental truth of Christianity, the divinity of Christ, which, even then, was attacked by incipient heresies: "In Christ dwelleth all the fulness of the Godhead corporeally" (ii. 9). In the *second* part (ch. 3 and 4) he exhorts to a new life in Christ: "Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are on earth. For you are dead, and your life is hid with Christ in God" (iii. 1–3). Like the Epistle to the Ephesians, this letter also contains special instructions on the duties of husbands and wives, children and servants (ch. 3).

7. The *Two Epistles to the Thessalonians*, chronologically the first two letters of St. Paul, are addressed to the Christians of Thessalonica (Saloniki), a sea-port and mercantile city on the Ægean Sea, and the capital of Macedonia. The unbelieving Jews raised such a commotion against Paul when on his second mission-tour that he was obliged to quit the city in haste. The Epistles were intended to complete the oral instruction of the Apostle and to prevent misunderstandings.

a) The *First Epistle to the Thessalonians* contains the Apostle's thanks for the kind reception accorded to himself and to his disciple Timothy sent by him to strengthen and comfort them in their sufferings; then follow admonitions to lead a holy life and to remain steadfast in their faith. Paul points out the consoling truths of the resurrection of the dead and the second coming of Christ, but forbears from fixing the time: "But of the times and moments, brethren, you need not that we should write to you; for yourselves know perfectly that the day of the Lord shall come as a thief in the night" (v. 1, 2).

b) The *Second Epistle to the Thessalonians* is mainly directed against the opinion that the day of the Lord is nigh, an opinion spread in Thessalonica through an epistle falsely attributed to Paul. The Apostle remarks that the great apostasy and the man of sin, i. e. the Antichrist, must come first, and exhorts the Christians to remain steadfast in the faith and lead a calm and tranquil life: "Therefore, brethren, stand fast: and hold the traditions which you have learned, whether by word or by our Epistle" (ii. 14).

8. The *Two Epistles to Timothy* and The *Epistle to Titus* are called pastoral letters, because in them Paul instructs his two disciples Timothy, bishop of Ephesus, and Titus, bishop of Crete, in the duties of their pastoral office.

a) The object of the *First Epistle to Timothy* is clearly stated by the Apostle (iii. 14, 15): "These things I write to thee, hoping that I shall come to thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth." Paul exhorts Timothy above all to adhere to the faith handed down. He warns him against "the spirits of error and doctrines of devils" which threaten to disturb the faithful (iv. 1 ff.). He concludes: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so-called" (vi. 20).

b) The *Second Epistle to Timothy* was written towards the end of the Apostle's life. He draws a sad picture of his second captivity in Rome, and awaits his death: "For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight; I have finished my course; I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day; and not only to me, but to them also that love His coming" (iv. 6—7). The forsaken Apostle then implores Timothy to make haste to come to him quickly (iv. 8), to "come before winter" (iv. 21). This last Epistle of St. Paul is a touching valedictory letter to his most faithful disciple (cf. Phil. ii. 19 ff.); it is, as it were, his last will and testament, by which the master bequeaths to the disciple the "deposit of faith": "Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us" (i. 14).

c) The *Epistle to Titus* likewise contains directions for the proper exercise of the pastoral office. "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee" (i. 5). The position of Titus in Crete was a difficult one, as appears from i. 12, 13: "One of them, a prophet of their own, said: The Cretians are always liars, evil beasts, slothful bellies. This testimony is true; wherefore, rebuke them sharply, that they may be sound in the faith."

9. The short *Epistle to Philemon* was sent, together with the Epistle to the Colossians, to Philemon, a noble citizen of Colossa. In this letter, Paul intercedes with Philemon in favour of one of the latter's slaves, named Onesimus, who robbed his master and fled to Rome, and there was converted by the Apostle. Paul sees in the event a special providence of God: "For perhaps he, therefore, departed for a season from thee, that thou mightest receive him again for ever: not now as a servant, but, instead of a servant, a most dear brother." The Apostle calls himself an old man like Philemon, and expresses the hope of a speedy deliverance from prison: "But, withal, prepare me also a lodging. For I hope that through your prayers I shall be given unto you."

This Epistle already lays down the principles followed by the Church in labouring for the abolition of slavery, the fundamental evil of pagan antiquity, and in bringing about the moral and civil equality of all men.

10. The *Epistle to the Hebrews* is one of the most important and beautiful of Paul's letters. With great depth of thought, it establishes the superiority of the worship of the New Dispensation over the cult of the Old, the type and shadow of the former. It is addressed to the converts from Judaism in Palestine, especially those in Jerusalem, to warn them against the great danger of relapsing into Judaism, a danger which became imminent after the death of James the Less, through the intrigues of a certain Thebutis. The Apostle writes: "It is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God, and making Him a mockery"

(vi. 4—6). He points out the example of the just of the Old Covenant who suffered so much for the sake of faith (xi. 38). In view of the worship in the Temple, Paul urges that Christ, the Eternal High Priest according to the order of Melchisedech, through His blood entered once into the holies of heaven and obtained eternal redemption (ix. 11 f.); he exhorts the Christians to remain faithful amidst temptation: "Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate. Let us go forth, therefore, to Him without the camp, bearing His reproach. For we have not here a lasting city, but we seek one that is to come" (xiii. 12—14).

The Epistle can easily be divided into two parts. In the first part (ch. 1—10), which is dogmatical, St. Paul proves the dignity and excellence of the New Testament over the Old. This he does by a triple comparison of the two Testaments in regard to their authors (ch. 1 and 2), their mediators (iii.—iv. 13), and their High Priests (iv. 14 to x. 8). The second part (ch. 11—13) consists of exhortations to persevere in holy faith and brotherly peace. Some think that the words in xiii. 7 refer to the two Apostles SS. James, who suffered martyrdom in Jerusalem.

According to the opinion most commonly accepted among Catholic scholars, St. Paul caused this Epistle to be written by one of his disciples, most probably St. Clement of Rome, while he was yet himself a prisoner at Rome, in the year 63 or 64. This opinion guards the Pauline authorship of the Epistle, written in pure and elegant Greek, while it explains its very marked difference from his other Epistles. Nothing prevents us from believing that the last verses (xiii. 22 ff.) were written by Paul himself.

2. THE SEVEN CATHOLIC EPISTLES.

These seven Epistles have been known from the earliest times as the *Catholic*, and also as the *Canonical* Epistles. The former is the earlier designation employed by Greek and Latin writers, to indicate that these Epistles had been addressed to several churches at once and thus bore the character of encyclical or circular letters. By Latin writers, the term *Catholic* was early used as meaning: accepted by the Churches. It thus became when applied to the Sacred Books, synonymous with the term

Canonical, i. e. in the canon of the Church. These Epistles contain chiefly moral admonitions, and are particularly adapted for spiritual reading, especially that of St. James, the two of St. Peter, and the first of St. John.

1. The *Epistle of St. James the Apostle* is the work of James the Less, called the brother, i. e. cousin, of the Lord, who was bishop of the metropolitan see of Jerusalem until his martyrdom, A. D. 62. St. Paul (Gal. ii. 9) calls him a pillar of the Church. His dignity and his personal character gave him great authority and influence over the converts from Judaism, over whom he exercised a certain primacy. His Epistle, written about 61, is, therefore, a sort of encyclical addressed to "the twelve tribes which are scattered abroad", i. e. to the Jewish converts outside of Palestine. James the Less was called the "Just" by his countrymen, on account of his severe mode of living and his strict adherence to the Law; accordingly his theme is: "Even as the body without spirit is dead, so also faith without works is dead" (ii. 26). He exhorts to patience, aye, to joy in tribulations, and to steadfastness in temptation; he cautions earnestly against contempt for the poor, inveighs against an unbridled tongue, and recommends prayer: "Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up; and if he be in sins, they shall be forgiven him" (v. 13—15).

2. The *Two Epistles of St. Peter* were written towards the end of the Apostle's life, from "Babylon", that is, Rome, where Mark was with Peter (1 Peter v. 13). Rome, the representative of paganism in its death-struggle against the young Christian Church, is here symbolized by Babylon, the centre of ancient heathendom and the great enemy of old Israel. They are addressed in the first place to the Christians in Pontus, Galatia, Cappadocia, the Roman province Asia, and Bithynia, where St. Peter had formerly exercised his apostolate. The object of the Epistles was to strengthen the faithful in the many dangers that threatened them from heathen persecutions and seductions.

a) In the *First Epistle of St. Peter* the Apostle begins (ch. 1 and 2) by recalling the great dignity of the Christians, who were bought, not with perishable gold and silver, but with the blood of Christ. Then follow exhortations to a Christian life in keeping with this dignity, without guile or deceit, in innocence like new-born infants: "Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles: that, whereas they speak against you as evil-doers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation" (ii. 11, 12). There is a special admonition to obey the civil authorities, and to be patient and steadfast under persecution (ch. 3 and 4). In conclusion (ch. 5) priests and people are exhorted to be faithful to their respective duties. This "first papal encyclical", as we may truly call this Epistle, is, according to Erasmus of Rotterdam, "truly worthy of the Prince of the Apostles, full of majesty and dignity, poor in words, but rich in thoughts."

b) The *Second Epistle of St. Peter* warns even more earnestly than the first against heathen immorality and seduction. At the end of his life he emphasizes his exhortations, so that after his death they may not be forgotten: "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me. And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things" (i. 13—15). Further the Apostle writes: "For we have not, by following artificial fables, made known to you the power and presence of our Lord Jesus Christ; but we were eye witnesses of His greatness. For He received from God the Father honour and glory, this voice coming down to Him from the excellent glory: This is my beloved Son, in Whom I am well pleased; hear ye Him. And this voice we heard brought down from heaven, when we were with Him in the holy mount" (i. 16 to 18).

3. The *Three Epistles of St. John the Apostle* differ greatly in character, the first being an encyclical letter, the other two being each addressed to an individual person.

a) The *First Epistle of St. John* is a companion to his Gospel, in which he further confirms the faithful in their belief in the divinity of Christ, and urges the practice of Christian charity. This beautiful Epistle, like the Gospel, begins with the words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: for the life was manifested, and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father and has appeared among us: that which we have seen and heard we declare unto you, that you also may have fellowship with us" (i. 1—3). Again the Apostle says: "In this we have known the charity of God, because He has laid down His life for us, and we ought to lay down our lives for the brethren" (iii. 16). This Epistle of St. John, written entirely in the spirit of his Gospel, is truly the Gospel of Christian charity. This Gospel and this Epistle are the most precious jewels in the New Testament Scriptures.

b) The *Second Epistle of St. John* is addressed to "the Lady Elect" (either a prominent Christian woman, or some church in Asia Minor) and her children, and likewise deals with the fundamental truths of Christianity, warning against false doctrines and seduction. "Many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh; this is a seducer and an antichrist. Look to yourselves, that you lose not the things which you have wrought, but that you may receive a full reward."

c) The *Third Epistle of St. John* is addressed to a certain Gaius (Caius), evidently some distinguished member of some church in Asia Minor, famous for his hospitality to the preachers of the Gospel and to travelling Christians. John thus praises him: "Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers, who have given testimony to thy charity in the sight of the Church: whom thou shalt do well to bring forward on their way in a manner worthy of God. Because for His name they went out, taking nothing of the Gentiles."

Both the Second and the Third Epistle, written about 100 A. D., conclude with a promise of an early visit. They thus confirm to a certain extent the ancient tradition that the "Presbyter"

(the Ancient), as the writer calls himself in the beginning of each letter, held a position of authority at Ephesus and from thence superintended the churches of Asia Minor with their bishops and priests.

4. The *Epistle of St. Jude (Judas Thaddeus)* has no particular address. It was written shortly before 64 or 65, probably in Palestine, and addressed to Jewish converts. It warns in general but strong language against seducers to pagan immorality, after the manner, and sometimes in the words, of the Second Epistle of St. Peter. The seducers are thus described: "Woe unto them, for they have gone in the way of Cain, and after the error of Balaam they have for reward poured out themselves, and have perished in the contradiction of Core. These are spots in their banquets, feasting together without fear, feeding themselves; clouds without water, which are carried about by winds; trees of the autumn, unfruitful, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever."

C. THE PROPHETIC BOOK OF THE APOCALYPSE.

The *Apocalypse* or *Revelation* of St. John contains visions seen by the Apostle during his banishment in the island of Patmos. The book, probably written about 95, has an introduction and three parts. In the introduction (ch. 1—3) are contained instructions and admonitions which St. John was commanded to write to the bishops of the seven principal churches in Asia Minor: Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The main portion of the Apocalypse (ch. 4—22) deals with the destinies of the Church until her final consummation: the first part (ch. 4—11) describes the sufferings of the Church in general; the second (ch. 12—20) her final struggle against the Antichrist; and the third (ch. 21 and 22) her triumph and final glorification.

Setting aside the doubts raised by St. Denis, patriarch of Alexandria, and adopted by some Palestinian and Antiochian writers, it can safely be stated that up to the Protestant Reformation the Church of the East and the West has uniformly and constantly upheld the divine character and authenticity of the Apocalypse. At the same time it has always been recognized as

the most difficult and obscure of all biblical books, the right understanding of whose hidden mysteries must be obtained rather by prayer and meditation than by mere scientific ingenuity.

The book was addressed by St. John to the seven churches of Asia Minor, to exhort and comfort them in the persecutions and grave dangers that threatened them. To the pious Christian of to-day it is still a source of heavenly consolation, when he witnesses the trials of God's holy Church. It is certainly by a providential design of the Author of the Bible that the sacred book last written describes the end of His work for man upon earth, of which the first book records the very beginning. While the first book tells of the final loss of the earthly Paradise through the fault of the first Adam, the last book of the Bible opens up the joyful view and hope of the heavenly Paradise by the merits of the Second Adam, the Lamb of God.

PART II.

BIBLICAL GEOGRAPHY.

CHAPTER I.

THE FIRST HABITATIONS OF MAN.

1. THE PRIMITIVE RACES.

I. Eden and Paradise. The cradle of mankind stood in *Asia*, probably in the highlands of *Armenia*, between the Black and the Caspian Seas. There apparently was the Paradise, that wonderful pleasure-ground, or park, planted by God for man before his fall into sin. According to the Hebrew text of Gen. ii. 8 ff., the Lord God planted a garden "eastward in Eden", which may be interpreted the "Land of delight" or the "High land". The site of Eden and the Paradise is further determined: "A river went out of the place of pleasure to water Paradise, which from thence is divided into four heads" (Gen. ii. 10). The four new streams which arose thence were: the *Phison*, "which compasseth all the land of Hevilath where gold groweth"; the *Gehon*, "that compasseth all the land of Ethiopia" (Cush); the *Tigris*; and the *Euphrates*. The Phison and Gehon cannot now be traced with full certainty; but the other two, the Tigris to the East, and the Euphrates to the West, which have their sources within a short distance from each other, on the plateau of Armenia, point clearly to Armenia as the original dwelling place of man. Hence the Phison and the Gehon must be sought in the same neighbourhood; they are probably identical with the *Koor* (Cyrus) and *Araxes* (Aras), which both have their sources on the Armenian plateau, and flow eastward to the Caspian Sea. Paradise, therefore, occupied the place of modern Armenia, a country situated in the centre of the ancient world,

and to this day unrivalled in the beauty and fertility of its deep valleys.

The land of Cush or Ethiopia (Gen. ii. 13) is the modern *Aderbeidshan* in the north-eastern part of Armenia, the original habitation of the Cushitic Ethiopians, the descendants of Chus, the eldest son of Cham (Gen. x. 6), who thence spread in a wide semi-circle as far as Africa. The gold-producing country Hevilath is most probably Colchis, the gold-land of antiquity.

2. NOD AND HENOCH. When our first parents had been driven from Paradise, the remained in the land of Eden. Only after the murder of his brother did Cain flee eastward into the land of *Nod* (i. e. exile). There he built the first city, which he called *Henoch*, after his eldest son (Gen. iv. 16, 17). This "city" was probably nothing but an earth-fortification, behind which the fugitive fratricide intrenched himself. The Sethites, the descendants of Seth (Gen. v. 6 ff.), lived in the land of Eden until the Flood.

3. ARARAT, as the Scripture calls it, and what we now call *Armenia*, was again the first habitation of man after the Deluge. According to Gen. viii. 4, the ark, after the Flood, rested upon the mountains of Armenia (Ararat). Ararat is, in particular, the Armenian highland, a plateau overlooking the plain of the Araxes, and takes its name from one of the Armenian mountains, which rises from a vast plain about twelve miles south of the Araxes, and has at its base a circumference of a five days' journey. It is surmounted by two peaks, the Great and the Little Ararat. The *Great Ararat*, one of the highest and most majestic mountains on earth, rises 16,964 feet above the level of the sea, and 14,275 feet above the plain. It is covered with perpetual ice and snow for about 3250 feet from its summit. Connected with it by a narrow crest is the *Little Ararat*, which rises 13,093 feet above the sea and in summer loses all its snow. The mass of Mount Ararat is a gigantic accumulation of peaks and rocks, increasing in wild ruggedness towards the summit. It is of volcanic origin, but its outer configuration seems due to the action of an immense mass of water slowly receding round about it. By its geographical situation, Ararat was well-fitted to become the distributing centre of the new race. The sons of Senna-

cherib, having killed their father, fled to the land of Ararat (Is. xxxvii. 38, called Armenia in 4 Kings xix. 37).

4. The Plain of Sennaar. From the high table-land of Armenia the descendants of Noe's sons, Sem, Cham, and Japhet, advanced towards the fertile plain lying to the south-west, between the rivers Euphrates and Tigris (Gen. x). This plain receives from the peculiar course of the two rivers the shape of an hour-glass, and is divided into two unequal parts. The greater or northern portion is Mesopotamia, "the land between two rivers"; the smaller or southern portion, together with the plain extending down to the Persian Gulf, along the right bank of the Euphrates after its confluence with the Tigris, forms the land of *Sinear*, or *Sennaar* (Shinar), called later *Chaldea* or *Babylonia*. According to Gen. x. 10, Cham's grandson, the Cushite Nimrod, there founded the first great empire, with the cities of *Babylon*, *Arach*, *Achad*, and *Chalanne* in the land of Sennaar. And out of that land came forth *Assur*, Sem's second son, and father of the Assyrians, who built *Ninive* and its suburbs, *Chale*, and *Resen*, between Niniveh and Chale. On the site of the ancient *Babel*, or *Babylon*, stands the modern town of *Hillah*, on the western bank of the lower Euphrates, sixty miles south of Bagdad, amongst a vast field of ruins. The modern imposing ruins of Birs-i-Nimrud mark the site of the Tower of Babel (Fig. 16, p. 157). The original Babel is the modern *Borsippa*, about six miles south-east of Hillah; *Arach* is the present *Warka*, south of Hillah; the site of Achad and Chalanne are still uncertain. These four cities formed later on the ancient great metropolis of Babylon, to which, in the seventh century B. C., Nabuchodonosor added the new town on the left bank of the Euphrates. Here stood the proud palace of king Nabuchodonosor; in the old town, on the foundations of the Tower of Babel, stood the Temple of Bel. The town was a perfect square with an area of about two hundred square miles. Colossal walls with two hundred and fifty towers and a hundred brazen gates made it an apparently impregnable fortress. The interior of the town was adorned with magnificent parks, of which the most famous were the Hanging Gardens of Semiramis, near the royal palace. Cyrus conquered Babylon B. C. 538. Of its ancient glory only ruins remain, as had been foretold by Is. xiii. 19 ff.; xiv. 22 ff.; xxi. 1 ff. and Jer. li. 37.

The most ancient city of Assyria is probably *Assur*, now the heap of ruins called *Kalah-Shergat*, on the right bank of the Tigris, between the Great and the Little Zab rivers. In the course of time *Nina* or *Niniveh*, with its extensive suburbs, was built on the left bank of the Tigris. It is the modern Kuyundjik, to the north of the confluence of the Great Zab with the Tigris, opposite Mosul. Later was founded the city of Chale, the present *Nimrud*, south of Niniveh. Between the two was *Resen*, which must be sought, no doubt, on the site of the modern *Karamleh*. These extensive cities, in close juxtaposition, covered the neck of land between the Zab and the

Fig. 16. Birs-i-Nimrud (the Tower of Babel). (After Oppert.)

Tigris to such a degree that they received the collective name of "The Great City" (Gen. x. 12), being called Niniveh after its principal and most ancient section. Towards the end of the eighth century B. C., the town of King Sargon, the present *Khorsabad* (Fig. 17, p. 158), to the north, and still later the present *Mosul*, on the right bank of the Tigris, were added to Niniveh.

Recent excavations show that Niniveh consisted of four great walled cities and a multitude of smaller towns and strongholds, the whole being surrounded with a wall sixty miles in length. The walls were about one hundred feet in height, and of such

thickness that three chariots could be driven side by side on the top. Fifteen hundred towers, twice as high as the walls themselves, added to their strength and beauty. In the days of the prophet Jonas, Niniveh was "an exceeding great city of three days' journey", i. e., probably, in circumference. Its population must have been about seven hundred thousand, the number of children being given as one hundred and twenty thousand. Its position on both banks of the Tigris made it the commercial centre of eastern and western Asia. In B. C. 606, this world-renowned city was destroyed after a three years' siege by the Babylonian king Nabopolassar the and Median Cyaxares I. See the prophecy and beautiful description in Soph. ii. and Nahum ii., iii.

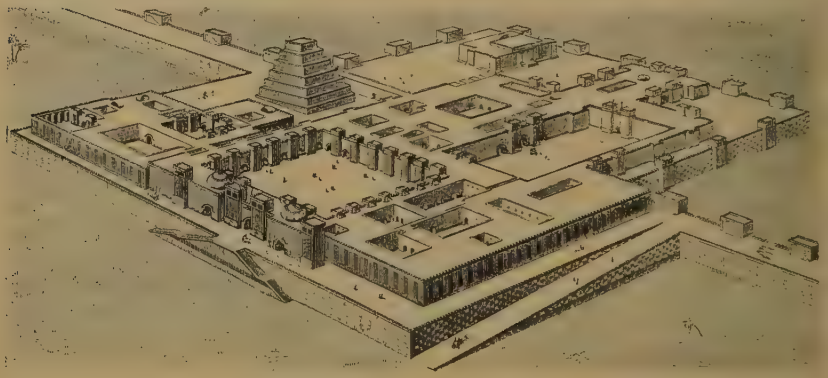

Fig. 17. Sargon's palace at Khorsabad (reconstructed).

5. DISPERSION OF MANKIND. The plain of Sennaar was soon found too narrow for the fast increasing crowd of races. Before separating they resolved to leave a monument of their original unity and power by erecting an immense tower in the capital city of Nimrod (Gen. xi.). The site of the tower is still marked by the modern ruins of *Birs-i-Nimrud* (the tower of Nimrod), south-east of Babylon. But God, by means of a confusion of tongues, cut short their proud enterprise, whence the city received the name of *Babel*, i. e. confusion. After the separation, the *Japhetites* settled in the north-western part of Asia and over all Europe; the *Chamites* spread into the hot countries of the south; whereas the *Semites* remained in western and central Asia, the place of honour

in the ancient world. *Abraham*, the father of the chosen people, was a Semite and a native of *Ur* in *Chaldea* (now *Mughair*), forty-five miles south-east of Babylon. He came with his father Thare to *Haran*, the modern *Karreh*, in the north-west of Mesopotamia, nine miles south of Edessa (Gen. xi. 31). From Haran God called him away from his kindred to the land of promise, which his descendants were to possess for ever (Gen. xii. 1 ff.; xiii. 14 ff.). The ruined city of Mughair, on the western bank of the lower Euphrates, lies about half-way between Babylon and the Persian Gulf.

Ur was the oldest capital of Babylonia; its chief had gradually become the sole ruler of the land, in 2500 B. C., and in the year 2000 the seat of the monarchy was transferred to Babylon. The circumstance of Thare's leaving Ur to settle in Haran may possibly be due to these political changes. Both Ur and Haran were centres of the worship of the Moon-God of Southern Babylon. The great roadway of commerce from Babylonia to the Mediterranean Sea passed through Mesopotamia, where Haran, being the terminus of the roads to Armenia, became a commercial centre.

2. THE PATRIARCHS AND THEIR SONS.

1. CHANAAN is the name of the land to which God called Abraham, and which He promised to his seed (Gen. xii. 7). It is a mountainous country on the south-western border of the desert of the Euphrates (Syrian desert) towards the Mediterranean Sea. The Chanaanites (descendants of Chanaan, fourth son of Cham, Gen. x. 6) occupied this territory, but it was scantily cultivated and inhabited. There were only a few isolated towns. The inhabitants were peaceable herdsmen, who wandered through the land from end to end. Abraham, following the divine call, crossed the Jordan and advanced into the land of Chanaan as far as Sichem, where he first pitched his tent under the oaks of *Moreh*. From Moreh he turned to the south-east, and lived between *Bethel* (Luza) and *Hai*, twelve miles north of Jerusalem (Salem). He then penetrated further south, and, during a famine, spent some time in Egypt, after which he came back to his home between Bethel and Hai (Gen. xiii. 3). Here he parted company with his nephew Lot, the pasture not being sufficient

for the flocks of both. Lot selected for his flocks the valley of *Siddim,* south of the Dead Sea; Abraham established himself in the valley of *Mambre* near Hebron. From Mambre he wandered through the south of the country as far as the desert, lived in *Gerara,* in the adjacent country of the Philistines (Gen. xx.), at a place called *Bersabee* (Gen. xxi. 31, 33). Isaac at first lived in Bersabee, in the extreme south; after the death of his father, however, he removed to the valley of Mambre. Jacob fled from Bersabee into Mesopotamia, and served twenty years under his uncle Laban, in Haran (Gen. xxviii., xxix.). Esau, in the meanwhile, went into the mountains of *Seir* (Gen. xxxii. 3), south of the Dead Sea. On his return from Mesopotamia, Jacob entered the Promised Land at *Mahanaim:* and at *Phanuel* on the Jordan he wrestled with the Angel (Gen. xxxii. 24 ff.). After crossing the Jordan, he first came to *Socoth* (Gen. xxxiii. 17), then by way of *Bethel,* where Debora, Rebecca's nurse died (Gen. xxxv. 8), and *Bethlehem* (Ephrata), where Rachel, his wife, died (Gen. xxxv. 19), to the valley of Mambre, near Hebron, where, after the death of Isaac, he took up his abode (Gen. xxxv. 27).

The most ancient town of the Holy Land is *Hebron,* now called *Arbe.* According to Num. xiii. 23, Hebron was built seven years before Tanis (Zoan) in Egypt. It is the chief town in the history of the Patriarchs. Here dwelt the three great Patriarchs, Abraham, Isaak, and Jacob, and their bodies were laid to rest three miles north of Hebron, in a double cave in the field of Ephron, over against Mambre. From Hebron the brothers of Joseph drove their flocks to the pastures of Dothain, beyond Sichem (Gen. xxxvii. 17); and from Hebron Jacob descended with his sons into Egypt.

Hebron was, for a time, named *Arbe,* after the father of Enac (Jos. xv. 13); but Josue named it *Hebron* (Jos. xiv. 13—15). In like manner *Jebus* (Judg. xix. 10), the capital of the Jebusites, named after the third son of Chanaan (Gen. x. 16), had its name changed first to *Salem* (Gen. xiv. 18), then to *Jerusalem* (Jos. x. 1). *Luza* was called by Jacob *Bethel,* i. e. house of God (Gen. xxviii. 19; Jos. xvi. 2).

2. The Land of Gessen. The events in the life of Joseph resulted in bringing the Patriarch Jacob and his family into Egypt,

where Israel was destined to grow into a numerous people. The reign of the Hyksos, the foreign kings, was drawing to a close when the Israelites entered the land. Being shepherds, they were given the land of Gessen (Gen. xlvii. 1, 4, 6), where they superintended the royal herds. The land of Gessen is the eastern border of the cultivated part of Lower Egypt; the extreme arms of the Nile, the Tanitic and the Pelusian, form its boundary on the west and north; the desert of Arabia Petræa limits it on the east. The southern boundary is formed by a line drawn between the point where the Nile splits into several arms, and Suez. Gessen corresponds to the modern province *esh-Sharkijeh;* it was the crown land of the Hyksos, whose capital, *Zoan* or *Tanis*, stood on the Tanitic branch of the Nile. After the expulsion of the Hyksos, Ramses II. built on the same site the new capital *Ramesses* and the fortress *Phithom*, in the construction of which the oppressed Israelites were forced to labour as slaves (Ex. i. 11). Both towns adjoined the canal leading from the Nile to the Red Sea. The *Hyksos*, or *Shepherd-kings*, were nomads, who had invaded Egypt from Arabia, Chanaan, and Syria, and put an end to the old Egyptian domination of Memphis. Their manner of life was that of the Israelites, who, perhaps, only came to Egypt under the last of their kings, *Apophis* or *Apepi*. After the expulsion of the Hyksos by the dynasties of the Middle Kingdom of Thebes, the Israelites, formerly favoured, were oppressed as strangers. Ancient Egypt was divided into *Nomes* or districts; the twentieth Nome was the land of Gessen.

3. PHARAN AND SINAI. a) Moses led the Israelites out of Egypt, across the western arm of the Red Sea, into the desert of *Pharan*, the modern *et-Tih*, which occupies the greatest part of Arabia Petræa. The desert of Pharan (Gen. xxi. 21; Num. x. 12; 3 Kings xi. 18) is a table-land about two hundred miles in length and width, stretching from the Sinaitic Peninsula in the south to the borders of Chanaan in the north. On the west it was bordered by the Gulf and Isthmus of Suez; on the east a deep valley, called *Arabah* (i. e. desert), separated it from the mountain range of *Seir* and the Edomites (Gen. xiv. 6). This desert was noted for its great barrenness and its want of water. Moses calls it the "terrible and vast wilderness" (Deut. i. 19). This vast desert

of Pharan was again sub-divided into the deserts of *Etham* or *Sur* (Ex. xv. 22) and *Sin* (Ex. xvi. 1) in the west along the Gulf of Suez; *Zin* (Num. xx. 1) in the north-east along the borders of Chanaan.

The *Sinaitic Peninsula* is situated between the two northern extensions of the Red Sea; the Gulf of Suez on the west, and the Gulf of Akaba on the east. In its centre rises, forming almost a complete circle nearly seventy miles in diameter, the mountain range of *Sinai* or *Horeb* (Fig. 18). The Arabs call these mountains *Djebel-et-Tur*. In the north, the plateau of *er-Raha* separates it from the desert of Pharan, and the two valleys of *el-Ledja* and *esh-Shueib* divide it into three principal ridges: the north-eastern, called *Mount of the Monastery;* the south-western, called *Mount St. Catherine* (Fig. 19, p. 163; so named from the legendary translation to its summit, by angels, of the body of St. Catherine, which now reposes in the monastery of St. Catherine in the valley esh-Shueib), and the central peak which is *Sinai* proper. The northern peak of Sinai is properly called *Horeb* (at the foot of which God first appeared to Moses in the burning bush; Ex. iii. 1 ff.); the southern peak is the *Mountain of Moses,* also called the Mountain of God. The wide plain of *es-Sebayeh* stretches out from the base of Sinai to the sea; the mountain rising almost vertically to the majestic height of about two thousand feet above the plain, and seven thousand five hundred above the sea. Here the Law was proclaimed to the people (Ex. xix.).

Fig. 18. Map of Sinai.

A = Convent of the 40 Martyrs. H = Mt. Homr. K = Convent of St. Catherine. M = Mt. Moses. W. R. = Wadi er-Raha. W. S. = Wadi Sadad. W. Sch. = Wadi Scheik.

b) *The Journey of the Israelites.* Moses led the people of Israel from Ramesses and Phithom (Socoth) first in a north-easterly direction to *Etham* on the border of Arabia Petræa; then, by special command of God, he turned southward to the Gulf of Suez. There the Israelites encamped near *Phihahiroth* (Ex. xiv. 2), a place almost facing the town of Suez. The gulf formerly extended as far as, and even beyond, the Bitter Lakes north of Suez. After the miraculous passage through the Red Sea, the wanderers first entered the desert of Etham, then the desert of *Sur*, where they encamped near *Mara* and *Elim* (Ex. xv. 23, 27); a month after leaving Egypt, they were in the desert of *Sin*,

Fig. 19. Mount St. Catherine with St. Catherine's Monastery in the foreground.

between Elim and Mount Sinai. They halted in *Daphka* and *Alus* (Num. xxxiii. 12, 13), and lastly, in the plain of *Raphidim* (Ex. xvii. 1; Num. xxxiii. 14), north of Horeb, where they were attacked by the Amalecites. Three months after their going out, they came to the desert around Sinai, and stayed there until the following year. They moved on to *Haseroth* (Num. xi. 34), on the western side of the Gulf of Akaba, around which dwelt the Madianites, and through the valley of the desert west of the mountains of Edom, as far as *Cades Barnea* in the desert of Zin on the south-eastern border of Chanaan, a place already famous by the battle of many tribes (Gen. xiv. 7) and the well of Agar

(Gen. xvi. 14). *Cades* remained the centre of the sojourn of Israel in the desert during the following thirty-eight years. From here the "spies" were sent out by Moses (Num. xiii. 27), and here Mary, the sister of Moses, died (Num. xx. 1). The Edomites refusing them leave to pass through the valley of the desert to the Red Sea, they turned the mountains of Edom at *Asiongaber* (the modern Aila or Akaba) in the south (Num. xxxiii. 35; Deut. ii. 8). On their way, Aaron died upon Mount Hor on the borders of the land of Edom (Num. xx. 22 ff.). Advancing along the eastern border of Edom, they came through the land of Moab to the river *Arnon*, the border of the Promised Land (Num. xxi. 13 ff.).

CHAPTER II.
PALESTINE.

1. PHYSICAL GEOGRAPHY.

1. NAMES, LOCATION, CLIMATE. The land which God had promised to Abraham and his descendants, and where in the fulness of time the divine promises were to be fulfilled (hence the *Land of Promise*), is the small, hilly country of Palestine, formerly called Chanaan. Both names had originally a more limited signification. *Chanaan*, i. e. the low-country, as distinguished from *Gilead*, the high table-land east of the Jordan, was the name of the land in the north-west along the shore of the Mediterranean. Later the whole country west of the Jordan, including Phœnicia, in which the Chanaanites settled, received the same name. *Palestine* or *Philistia*, likewise, designated originally the low country in the south-west on the sea-shore, inhabited by the powerful Philistines; the Romans extended the name to the whole country.

Palestine is the *Holy Land*, because it is the country chosen by God for His people and His holy Temple, where the Messiah was to bring redemption to man. It is also called the *Land of Jehova*, because it was His special property, upon which the Jews were only tenants. It is called the *Land of Israel*, or of *Juda*, or of the *Hebrews*, from the names of its inhabitants.

By the river Jordan Palestine is divided into two distinct sections. The western section extends from the Lebanon in the

north to the Arabian Desert in the south; the eastern section extends from Mt. Hermon in the north to the river Arnon in the south. At the time of Christ, this eastern section, formerly known as Gilead, was called *Perœa*. The length of Palestine from north to south is about one hundred and eighty miles, and its width from west to east, ninety miles in the southern, and forty miles in the northern portion, the total area being about twelve thousand square miles, very nearly the same as the State of Maryland in the United States or the Kingdom of Belgium in Europe.

The natural boundaries of the Holy Land are the Mediterranean Sea on the west, and the Lebanon range on the north, which divides it from Phœnicia and Syria; vast deserts separate it on the east from Syria and Babylonia, and on the south from Egypt. Being a self-supporting country, in which Israel was able to lead a secluded life, situated almost in the centre of the ancient world, on the Mediterranean Sea and near the great commercial routes, Palestine was eminently fitted to become the cradle of Christianity. "Thus saith the Lord God: This is Jerusalem. I have set her in the midst of the nations and the countries round about her" (Ez. v. 5). Tyre and Damascus, Petra and Alexandria, the four great commercial centres of antiquity, were its four corner-pillars; Phœnicia, Babylon, and Egypt, the homes of ancient civilization, encompassed it. The road from Damascus to Egypt passed through the entire length, from the plain of Esdrelon via Ramleh (Arimathea) and Gaza; the road from Damascus into Arabia, which joined the north with the south and formed a chief part of the connection between Asia and Africa, ran east of the Jordan, whilst another important highway, from Tyre to Nineveh, ran along its northern boundary.

Palestine generally has a mild climate, though it varies greatly according to the different altitudes. With the end of October, after the hot summer, comes the *early rain* (so-called because it is at the beginning of the Jewish civil year) accompanied by heavy thunderstorms, when the field is to be cultivated and the seed of winter fruit to be sown. The cold and stormy season, winter, comes with December. The *later rainy season* (the "latter shower", Job xxix. 23) sets in at the end of March, when the summer fruit is planted. With the harvest of the winter-grain

in May begins the summer and a rainless season, which is tempered by the rich dew falling during the nights. The importance of the "early and the latter rain" is beautifully described in Joel ii. 23 ff.

In summer the hot East winds coming from the Arabian Desert dry up the land and have a very depressing effect. The South wind also is dry and hot (Lk. xii. 55), the West wind is damp, and the North wind blowing over the Lebanon snows is sometimes piercingly cold.

2. MOUNTAINS, PLAINS, VALLEYS, DESERTS, AND FORESTS. a) Mount *Lebanon,* famous in antiquity and even to this day for its lofty cedar trees, is divided by the deep valley of *Cœlosyria,* through which the river Leontes winds its way southward to the Mediterranean, into two parallel ranges, the western or Lebanon proper, and the eastern or *Anti-Lebanon.* The south-western peak of the Anti-Lebanon is *Mount Hermon,* reaching a height of 9200 feet above the Mediterranean, and being covered with snow all the year. It was the great landmark on the northern border of the Holy Land (Deut. iii. 8; Jos. xii. 1). From the Anti-Lebanon southward, on both sides of the river Jordan, mountain ranges run down the whole length of Palestine; the sides facing the river are steep and rocky; the western slopes towards the Mediterranean run out into plains of varying breadth. There are breaks across both the mountain ranges and the supplementary smaller ranges. The greatest of these is the plain of *Esdrelon* or *Jezrael* in the north. The mountain ranges north of Esdrelon and west of the Jordan are called the mountains of *Nephthali;* those on the south, as far as the Dead Sea, are the mountains of *Ephraim;* and those to the west of the Dead Sea and in the southern portion of the country, the mountains of *Juda.* The range east of the Jordan, a table-land averaging about 1950 feet in height, is known as *Galaad* (see Num. xxxii.), and its northern parts as *Basan* or *Hauran.* The mountains south of the Dead Sea, to the east, are the mountains of *Moab* or *Phasga,* whose southern prolongation forms the mountains of *Seir.*

The following single mountains deserve to be noted:

In the mountain range of Nephthali (Galilee): Mount *Tabor,* where Christ was transfigured (Mt. xvii.), 1843 feet high, in the

north of the plain of Esdrelon, famous in olden days (Jos. xix. 22; Judg. iv. 6; viii. 18; Jer. xlvi. 18). The *Mount of the Beatitudes* (1080 feet), also called the Mount of Christ and of the Apostles, is a double-crested hill, four miles west of Tiberias. The *Little Hermon*, three miles south of Tabor. Mount *Carmel*, a beautiful promontory in the extreme west of the plain of Esdrelon, made famous by the Prophet Elias; its highest peak rises to about 1600 feet.

In the mountains of Ephraim (Samaria): Mount *Gelboe* (2100 feet), which is itself a mountain range in the south-east of Esdrelon, stretching towards the Jordan, where Saul was slain (1 Kings xxxi.). Mounts *Hebal* (2700 feet) and *Garizim* (2600 feet) form the centre of the range and its two highest peaks; these two mountains are famous by the blessings and curses uttered there by the tribes of Israel (Deut. xxvii. 12 ff.; Jos. viii, 33). Later on, about 330, the Samaritans built their temple on Mount Garizim; on Mount *Samaria* (1020 feet), the town of Samaria was built.

In the mountains of Juda (Judæa): Mount *Olivet*, the scene of the agony and the ascension of Christ, with its three peaks: the northern, 2500 feet, the southern, 2100 feet, and the middle one, 2400 feet, is about a mile east of Jerusalem. Mount *Quarantania* (1500 feet), or the mount of the forty days' fast (Mt. iv, 1 ff.), in the desert between Jerusalem and Jericho.

East of the Jordan: Mount *Nebo* (2500 feet), on which Moses died (Deut. xxxii. 50), is the northern point of the mountains of *Moab*, opposite Jericho. Mount *Hor* (4000 feet), on which Aaron died (Num. xxxiii. 38), raises its two peaks in the centre of the mountains of Edom, near ancient Petra.

b) Among the plains of Palestine, *Esdrelon* (also called Jezrael), which extends from Mount Carmel to the Jordan, is the most famous, as the theatre of important historical events and the commercial link between Egypt and Damascus. Here Debora and Barak routed Jabin and Sisera (Judg. iv.); here Gedeon defeated the Madianites (ib. vii.); here Saul fought his last battle against the Philistines (1 Kings xxviii. ff.); here king Josias attacked king Necho of Egypt, and lost the battle (4 Kings xxiii. 30 ff.). Along the sea-shore there are the plains *Sephela* in the south as far as Joppe, with the creek Sorec; fertile *Saron* from Joppe to Mount Carmel (Is. xxxv. 2; lxv. 10); *Acca*, from Mount

Carmel to the Tyrian Ladder. The deep valley through which the Jordan flows is called the *Valley of the Jordan*. The plain of *Genesar* or *Genesareth* lies north-west, and that of *Hittin* south-west of the Lake of Genesareth; the plain of *Jericho* extends from Jericho to the Dead Sea; the plain of *Moab* lies east of the Jordan, opposite to Jericho.

c) In the immediate neighbourhood of Jerusalem are the valley of *Josaphat* or *Cedron* and that of *Gehon* or *Ennom*. The former is famous because of the prophecy (Joel iii. 12), giving rise to the belief that the Last Judgment will take place there. It is about one mile long and very narrow; the brook Cedron runs through it. The latter lies on the south side of Jerusalem. In this valley was placed the idol of Moloch, upon which children were burnt in sacrifice (4 Kings xxiii. 10). It became a place of horror and abomination to the Jews (Jer. vii. 31 ff.), and was used by Christ as a type of the place of eternal fire and torment (Gehenna) (Mt. v. 22; x. 28).

Mention is also made in the Bible of the *Valley of Grapes* (Num. xiii. 24, 25), north of Hebron, where Josue's spies cut off a branch of clusters of grapes which two men had to carry; the *Valley of Terebinths* near Mambre, north-west of Jerusalem, where Abraham built an altar (Gen. xiii. 18), and where David killed Goliath (1 Kings xvii. 2); the *Salt Valley*, south of the Dead Sea, where David killed 18000 (2 Kings viii. 13), and Amasia, king of Juda, killed 10000 (4 Kings xiv. 7); the *Valley of the Reeds*, south of Cæsarea, which divides Manasses from Ephraim (Jos. xvii. 9).

d) Desert, in the language of the Bible, does not always indicate barren land, but often wide, uncultivated tracts used only for pasture. The largest and most famous desert is the *Desert of Juda*, about forty-two miles long and twelve miles wide. It stretches along the western shore of the Dead Sea, and borders on the eastern rocky slopes and cliffs of the mountain range of Juda. Its more remarkable parts are the *Desert of St. John*, six miles west of Jerusalem (Lk. i. 80; Mt. iii. 1), and the *Desert of Quarantania*, where Christ fasted for forty days; the *Desert of Engaddi*, often mentioned in the Old Testament (Jos. xv. 62; 1 Kings xxiv. 1 ff.); *Ziph* (1 Kings xxiii. 14); *Maon* (1 Kings xxiii. 25); *Thecue* (2 Par. xi. 6), and the southernmost of all,

Bersabee (1 Par. iv. 28). Between Jerusalem and Jericho lies the barren desert of *Jericho;* between Jericho and Bethel, the desert of *Bethaven*, where the boys mocking Eliseus were torn by bears (4 Kings ii. 23); beyond the east coast of the Sea of Genesareth, the desert of *Bethsaida*, where Christ fed the five thousand (Lk. ix. 10).

e) As to Forests, special mention is made of the forest of cedars on Mount Lebanon, often referred to in Holy Writ; the forest of oaks in the mountains of *Basan* (Zach. xi. 2); the forest of *Ephraim* (Jos. xvii. 15; 2 Kings xviii. 6. 8); the extensive forest of *Haret*, where David hid (1 Kings xxii. 5); lastly, the thickets on the banks of the Jordan, called the "Pride of the Jordan" (Zach. xi. 3).

3. Lakes, Rivers, and Creeks. a) Palestine has three inland seas: *Merom*, *Genesareth*, and the *Dead Sea*. The small and shallow lake of *Merom* is situated in the north of Galilee. In spring, fed by the melting snow of Mount Hermon, it sometimes becomes twelve miles long and four miles wide; but in summer it is more like a swamp about six miles long. On its shores gathered the northern chiefs in battle against Josue (Jos. xi, 5 ff.).

The *Sea of Genesareth* (Lk. v. 1), or *of Galilee* (Mt. iv. 18), or *of Tiberias* (John vi. 1), is about twelve miles long and from four to seven wide. Its depth is from eighty to a hundred and sixty feet; its surface is six hundred and eighty-two feet below the level of the Mediterranean. It is oval in shape, and surrounded with picturesque and, in parts, very fertile mountains; the eastern shore is steep; the western was at one time thickly studded with cities and villages, among which Capharnaum, Corozain, Magdala, Bethsaida, and Tiberias are the best known. Jewish writers dwell with enthusiasm on the excellencies of this lake, the transparency of its waters, its great abundance of fish, the fertility of its shores, and the sublime scenery of its surroundings. In the Old Testament, this water is called the Sea of Cenereth (Num. xxxiv. 11; Jos. xii. 3), probably from the city of the same name (Jos. xix. 35). Much of our Lord's public life was spent on the shores of this lake.

The Dead Sea, or *Salt Sea*, or *Asphalt Sea*, in the south of the country, is about forty-five miles long and of an average

width of about ten miles. The promontory El Lissom in the east, on which stood the small town of *Segor*, originally called Bala (Gen. xiv. 2, 8), divides it into two unequal parts, the northern being nearly two thirds of the whole. The greatest depth of the northern basin is 1310 feet, its mean depth being about nine hundred feet; its surface is 1316 feet below the level of the Mediterranean, so that its bottom is over 2600 feet below sea-level, the deepest spot on earth not covered by sea-water. The southern third is nowhere deeper than twelve feet. It is rightly called the Dead Sea. Nothing grows on its shores, and nothing lives in its water, which contains twenty-five per cent of salt, and is of a greater specific weight than the human body. In this region lay the paradise-like valley of *Siddim* (i. e. the "woodland vale", Gen. xiv. 3, 8, 10), with the luxurious towns of Sodom and Gomorrha, from which Lot fled to the neighbouring town of Segor (Gen. xix. 22, 23). This lake is usually called the "Salt Sea" (Gen. xiv. 3; Deut. iii. 17); the "Sea of the Desert, or Wilderness" (Jos. iii. 16; Deut. iv. 49); the "East Sea" (Joel ii. 20; Zach. xiv. 8), the Mediterranean being to the West.

b) The principal river of Palestine, the *Jordan*, i. e. the descender, flows from north to south, down a deep valley in the centre of the country, which it divides into two unequal parts, the greater lying west. It rises from three sources, fed by the snows of Mount Hermon, whose waters unite a short distance above Lake Merom. Ten miles below Lake Merom, the Jordan enters the Sea of Genesareth, after passing the so-called bridge of Jacob's daughters, the main crossing to Damascus. From the Sea of Genesareth the river flows through a long low plain, called by the modern Arabs *Ghor*, i. e. sunken plain. After a rapid and tortuous course of two hundred miles — in a straight line only sixty-five — it falls into the Dead Sea. The river-bed lies very low, between mountains rising from eight hundred to two thousand feet; its descent or fall from Lake Genesareth to the Dead Sea is over 600 feet, amounting sometimes to forty feet a mile. It runs over twenty-seven dangerous rapids. In spring the river overflows its banks (Jos. iii. 15). Its width varies greatly, being from one hundred to five hundred feet wide. There seem to have been two principal fords across the river: one to the north, a little above the mouth of the Jaboc probably re-

ferred to in Gen. xxxii. 10; Judg. vii. 24; xii. 6); the other, south, over against Jericho, where St. John baptized (Jos. iv. 10, 11; 2 Kings x. 17; xvii. 22; Mt. iii. 5). Near its mouth the Jordan is from 60 to 100 feet wide, according to the season; its depth in spring is about 10 feet.

The rivers *Hieromax* (Jarmuk) and *Jaboc* flow into the Jordan between the two seas, both from the east. On the south bank of the Jaboc, Jacob was met by his brother Esau (Gen. xxxii. 22). It is famous as the border-line between the Israelites and the Ammonites (Num. xxi. 24; Deut. ii. 37). The river *Arnon* empties itself into the Dead Sea from the east; it separates the country of Gilead from Moab and Arabia (Num. xxi. 13, 24; Deut. ii. 24, 36; Judg. xi, 13, 18, 22). The river *Kison* waters the plain of Esdrelon and empties into the Mediterranean. It witnessed the defeat of Sisara (Judg. iv. 27, v. 21) and the prophets of Baal (3 Kings xviii. 40).

c) Palestine is watered by many smaller streams, mostly winter brooks, which greatly contribute to its fertility. The following deserve to be mentioned: the brook or *Torrent of Egypt*, on the frontier between Egypt and Palestine, mentioned as the border river of the Promised Land (Num. xxxiv. 3 ff.; Jos. xv. 4); the brooks of *Besor*, where 200 men of David's little army fell behind with the baggage (1 Kings xxx. 9, 10, 21), and *Sorec*, in whose valley dwelt Dalila, Samson's mistress (Judg. xvi. 4), in the plain of Sephela; the brook of *Cana* (Jos. xix. 28) in the plain of Saron; the brook of *Belus*, which, like the others mentioned, flows into the Mediterranean; the brook of *Capharnaum* discharges its waters into the Lake of Genesareth near Capharnaum; the brook of *Carith*, where Elias hid himself (3 Kings xvii. 3), empties into the Jordan near Jericho; the torrent of *Cedron*, crossed by Jesus in going to the garden of Gethsemane (John xviii. 1) runs between Jerusalem and Mount Olivet down into the Dead Sea.

2. POLITICAL GEOGRAPHY.

1. THE FIRST INHABITANTS of Palestine whom Abraham found in the land, when he came from Ur in Chaldæa, were the *Chanaanites* and the *Pherezites* (Gen. xiii. 7). The different tribes of Chanaanites who possessed the land are described in Gen. x. 15 ff.

But it is difficult to say who were the Pherezites so often mentioned in Holy Writ (Gen. xv. 20; Jos. iii. 10; 1 Esdr. ix. 1); they certainly were descendants of Chanaan. Of the nations to be delivered to Abraham's seed (Gen. xv. 18 ff.), seven were to be completely destroyed (Deut. vii. 1). Of the surviving tribes, many were allowed by God, in the course of time, to oppress the Israelites, until they were finally made tributary to Solomon (3 Kings ix. 20, 21). Mention is also made of the *Avites* or *Avim* living on the southern sea-coast, driven out from there by the *Caphtorim* (called Cappadocians, Deut. ii. 23, where the Avites are also wrongly called Hevites); the *Enacim*, giants living in the hills of Hebron (Num. xiii. 34; Jos. xi. 21, 22); the *Zomzommim*, also a giant race (Deut. ii. 20, 21), together with the tribes overpowered by the *Elamites* (1 Esdr. iv. 9). The *Hethites*, descendants of Heth, the son of Chanaan (Gen. x. 15), were a very powerful nation; their capital was Hebron (Gen. xxiii. 2 ff.; 4 Kings vii. 6), and they fought with the other tribes against the invading Israelites (Jos. ix. 1; xi, 3). David's unlucky body-guard, Urias, was a Hethite (2 Kings xxiii. 39). The *Hevites*, descendants of Hevi, another son of Chanaan (Gen. x. 17; xxxiv. 2; Jos. xi. 3; Judg. iii. 3) lived in the centre of the country near Sichem. Still more powerful were the *Amorrhites*, the descendants of Amorrh, fourth son of Chanaan (Gen. x. 16). They first dwelt west of the Jordan; but when the Israelites entered the Promised Land, they had already driven the Moabites and Ammonites from their settlement east of the Jordan, and founded two kingdoms in that region (Josue x. 5). The southern kingdom, Galaad, lay between the rivers Arnon and Jaboc; Hesebon was its capital and Sehon its king (Num. xxi. 21 ff.). The northern kingdom, Basan, extended from Jaboc to Mount Hermon; Edrei was its capital, and Og its king (Deut. iii. 8 ff.). The *Jebusites* lived in and around Jebus, later called Jerusalem (Judg. xix. 10; 1 Par. xi. 4). Jebus was the highest part of the city, that is Mount Sion, and could not be taken by the Israelites who had conquered the lower part. Hence the two are said to have lived together (Jos. xv. 63; Judg. i. 21). Jebus itself was finally taken by king David (2 Kings v. 6 ff.).

The Chanaanites west of the Jordan were split up into numerous petty kingdoms; single towns, like Gabaon (Jos. ix. 3;

x. 2), had republican institutions; this want of unity facilitated the conquest of the land by Josue.

2. THE NEIGHBOURING TRIBES, with whom the Israelites had frequent conflicts, were the Moabites and the Ammonites in the south-east, and the Edomites and Philistines in the south-west of Palestine; the Amalekites and the Madianites across the Arabian border.

a) The *brother-tribes*, descended from *Moab* and *Ammon*, the sons of Lot (Gen. xix. 37, 38), at first lived east of the Jordan and the Dead Sea, between the rivers Arnon and Jaboc, but were pushed further south and east beyond these rivers by the Amorrhites. Several times they attempted to reconquer their ancient land from the judges and kings of Israel, but they only succeeded after the downfall of the conquering nation. The Ammonites were defeated by the judge Jephte, by king Saul, and most severely by David, who, after a siege of several years, took their capital *Rabbath Ammon* (2 Kings xii. 26 ff.). The Ammonites and Moabites leagued with Holofernes against Bethulia (Judith v. vi. vii). They were severely punished by Judas, the Maccabee (1 Macc. v). The judge Aod fought against the Moabites (Judg. iii. 12 ff.); Saul, David, and their successors were almost constantly at war with them. David had imposed a tribute on them (2 Kings viii. 2); later, they rebelled, but in vain (4 Kings iii. 5). These two nations were always allied in the frequent wars by which they harassed the Israelites. The Lord had forbidden His people to destroy the children of Ammon and Moab (Deut. ii. 19), although they were idolaters, worshipping Moloch.

b) The *Edomites*, or *Idumæans*, were descendants of Esau, Jacob's brother, who was called Edom (Gen. xxv. 30; xxxvi. 1 ff., where all the Edomite tribes are enumerated). The land Edom was formerly called Mount Seir, or the Land of Seir, after Seir, the father of the Horrites (Gen. xxxvi. 20, 21, 30), its original inhabitants, who were driven out by the children of Esau (Deut. ii. 12). It was later called Idumæa. In the centre of their country, which extended from the south of the Dead Sea to the Gulf of Akaba, stood the rocky stronghold *Sela*, or *Petra* (the rock), their capital (2 Par. xxv. 12; 4 Kings xiv. 7), near Mount Hor. Equal to Sela in importance was the city of Bosra, in the north of

Edom (Is. xxxiv. 5, 6; Jer. xlix. 13); Elath and Asiongaber were its sea-ports. David subjugated them and placed his garrisons in the land, but during the reign of Joram, king of Juda, they regained their liberty and had a king of their own (4 Kings viii. 20). But Abdias the prophet foretold their fall and destruction. About 500 B. C., driven from their mountains by the trading Nabateans, they settled along the southern boundary of Chanaan. Judas Maccabee fought with them and "made great slaughter of them" (1 Macc. v. 3); and finally John Hyrcanus subjugated them and forced them to accept circumcision. In the end, however, through Antipater and his son Herod, they obtained dominion over the Jews.

c) The *Philistines,* descended from Cham (Gen. x. 6, 14), had immigrated from Egypt, and, in the times of the Patriarchs, were settled in the south-west corner of Chanaan, called after them Philistia (Jos. xiii. 2). Immigrants from the land east of the Nile delta, the Capthorim (Gen. x. 14; Jos. xiii. 3 and Amos ix. 7; Jer. xlvii. 4), increased their numbers. Their capital town was *Gerara,* near Bersabee, where Abraham first met the Philistine king Abimelech (Gen. xx., xxi.); later, it was *Gaza,* the strongest of their five towns in the plain of Sephela, namely *Gaza, Azot, Ascalon, Geth,* and *Accaron.* Josue could not conquer Gaza, Geth, and Azotus (Jos. xi. 22). In these towns were the shrines of the national divinities, of *Beelzebub,* the fly-god, or dung-god, and of *Dagon,* the fish-god (Fig. 20). The relations between the Philistines and the Patriarchs began in a friendly manner; but in the course of time the Philistines became the hereditary enemies of the Israelites. Since the days of the Judges (Judg. iii. 3), they were engaged in constant wars against Israel, even until the time of the Maccabees (1 Macc. iii. 24). The judges Samgar (Judg. iii. 31) and Samson (Judg. xiii ff.) defeated the Philistines, but it was at their hands that Saul suffered his last and mortal defeat near the mountains of Gelboe (1 Kings xxxi). They were subdued by king David (1 Par. xviii. 1), but regained their power under king Achaz (2 Par. xxviii. 18). In Gaza Sam-

Fig. 20. Dagon. Relievo. Paris, Louvre.

son broke the pillars of Dagon's tent (Judg. xvi. 21 ff.); in Azotus the Ark of the Covenant, carried off in Heli's time by the Philistines, was put up in the temple of Dagon. In the temple of Beelzebub, at Accaron, there was an oracle which king Ochozias of Israel consulted (4 Kings i. 2 ff.). In later days, Beelzebub was considered the prince of the devils (Mt. xii. 24).

d) The *Amalekites* were a nomadic people of ancient origin (Gen. xiv. 7). They lived south of the Dead Sea, but pushed their raiding expeditions far into Arabia Petræa. They were the first to attack the Israelites, when these entered the desert (Ex. xvii. 8 ff.), and later on the joined the Chanaanites in opposing their entrance into the Promised Land (Num. xiv. 43). Under the Judges, a number of Amalekites had settled in Mid-Palestine in the mountains of Ephraim. They allied themselves with the Ammonites and Madianites against the Israelites, but were defeated by Gedeon (Judg. iii. 13; vi. 3; vii. 12). Heavy defeats were inflicted on them by Saul (1 Kings xv. 3 ff.; xiv. 48) and David (1 Kings xxvii. 8, 9; xxx. 18 ff.), and their last remnants were probably conquered in the days of king Ezechias by the tribe of Simeon, which occupied their country.

e) The *Madianites*, descended from Madian, son of Cetura (Gen. xxv. 2), dwelt originally to the east of the Gulf of Akaba. In the days of Moses, however, some nomad tribes of Madianites also occupied the western country of Sinai towards Horeb, whither he fled from Egypt and where he married the daughter of Jethro, the prince and king (Ex. iii. 1). The *Cenites* (Cinites) were a branch of the Madianites, to which belonged Jethro and Hobab, the father-in-law and brother-in-law of Moses (Judg. i. 16; iv. 11). Later, the Madianites allied themselves with the Moabites against Israel in war (Num. xxii.) and in evil seduction (Num. xxv), for which a terrible vengeance was inflicted upon them (Num. xxxi). Having become strong again, they greatly harassed the Israelites under the Judges, until completely routed by Gedeon (Judg. vi. vii), after which they disappear from history.

3. The Twelve Tribes of Israel, having taken possession of the land of Chanaan, divided it amongst themselves in thirteen different districts. The tribe of Levi, being destined to the exclusive service of the sanctuary, received no territorial allotment; in their place the two sons of Joseph, Ephraim and Manasses,

had territories assigned to them (Jos. xiv. 3, 4). The land east of the Jordan was given to the tribes of Reuben and Gad and to the half-tribe of Manasses; the other nine and a half tribes had their shares west of the Jordan. The whole division is described in minute detail in Jos. xiii—xxi.

Reuben occupied the south of the country beyond the Jordan, east of the Dead Sea, extending from the river Arnon in the south to the city of Hesebon, somewhat beyond the north shore of the Salt Sea.

Gad received the northern half of Ammon, called the land of Galaad, in the eastern plain of the Jordan north of Reuben, as far as the river Jaboc. How Moses promised the fertile land of Galaad to Gad and Reuben, is interestingly told in Num. xxxii.

Juda received a large territory, stretching from the Dead Sea to the Mediterranean, and from the Torrent of Egypt in the north border of Arabia to a line drawn from the north end of the Dead Sea to the "Great Sea" passing by the city of Accaron (Jos. xv. 45 ff.), a strip of land about forty-five by fifty miles.

Simeon, because of Jacob's curse (Gen. xlix. 7), got its allotment "in the midst of the possessions of the children of Juda" (Jos. xix. 2, 9), running along the south-west line. When that space became to narrow, part of the tribe crossed the line and settled in the land of the Amalekites (1 Par. iv. 42, 43).

Dan lay on the coast of the Mediterranean, north of Simeon and west of Juda, its northern border looking towards Joppe (Jos. xix. 46). It was the smallest portion.

Benjamin lay opposite Gad, stretching from the Jordan westward over about half the distance to the sea, having Dan for its western neighbour (Jos. xviii. 11 ff.) and Ephraim on the north.

Ephraim extended from the sea to the Jordan (Jos. xvi. 6, 7), between Benjamin and Dan on the south, and Manasses and Issachar on the north.

One-half of *Manasses* settled on the eastern shore of the Jordan and dwelt in the land north of the Jaboc as far as Mount Hermon, the land of Basan (Jos. xiii. 29 ff.).

West *Manasses* settled on the Mediterranean, north of the torrent of Ephraim, with Issachar on the east (Jos. xvii).

Issachar occupied the central portion of the plain of Jezrael or Esdrelon as far as the Jordan, with Aser on the west, Zabulon on the north, and Manasses on the south (Jos. xix. 17).

Aser lay along the Mediterranean from Mount Carmel as far north as the "Great Sidon" (Jos. xix. 24 ff.).

Zabulon had for its limits to the south the torrent of Cison, to the east the Sea of Galilee, to the west Aser, and to the north the tribe of Nephtali (Jos. xix. 10).

Nephtali ran from the Jordan westward to the tribe of Aser along the northern boundary of Palestine (Jos. xix. 32).

The greatest portion of the Promised Land fell to Manasses, this being the most numerous tribe (Jos. xvii. 14 ff.); next in extent was the lot of Juda and of Ephraim; the smallest, that of Simeon. The most northern landmark was the city of Dan, in the tribe of Nephtali, situated at the foot of Mount Hermon, near the sources of the Jordan. The city farthest south was Bersabee in the tribe of Simeon.

The tribe of *Levi* was to receive, according to the Lord's command (Num. xxxv. 1 ff.), forty-eight cities for the levites to dwell in, with their suburbs for the cattle and beasts, the suburbs to reach a thousand paces (about one mile) on every side from the wall of the city. Of these cities six were to be designated as cities of refuge, in which murderers found safety and security until their case had been judged; they are enumerated in Jos. xx. Three of these were east of the Jordan: *Bosor*, in the tribe of Reuben; *Ramoth*, in Gad; and *Golan*, in eastern Manasses; the other three were on the west of the river: the priest-town of *Hebron* in Juda; *Sichem*, in Ephraim; and *Cedes*, in Nephtali. The distribution of the cities among the levitical families is detailed in Jos. xxi. In later times, *Jericho*, near Jerusalem, became an important habitation of priests and levites.

4. PALESTINE UNDER THE KINGS. The united people of Israel reached its highest glory and prosperity under David and Solomon. David subjugated the neighbouring nations on the east and south, conquering even *Damascus* and the surrounding regions; Solomon extended his dominion from *Thapsa*, i. e. *Tapsacus*, west of the Euphrates, unto *Gazan* (3 Kings iv. 24), and built ships at *Asiongaber* on the Red Sea. David ruled seven years and a half in *Hebron*; then *Jerusalem* became the capital

of the kingdom (2 Kings v. 5). Under king Roboam ten tribes separated and formed the kingdom of Israel with Jeroboam as their king. Only Juda and Benjamin remained loyal to Roboam, and thus formed the kingdom of Juda (3 Kings xii. 16 ff.) Palestine became thus divided into a northern and a southern kingdom. Jeroboam resided first in Sichem, then in Phanuel across the Jordan (3 Kings xii. 25), and finally in Thersa in the tribe of Ephraim, till king Amri built Samaria (3 Kings xvi. 23, 24), which remained henceforth the capital of Israel. Here Achab built the temple of Baal (3 Kings xvi. 32), which was later destroyed by Jehu (4 Kings x. 26, 27).

During the captivity in Assyria and Babylon, the Jews lived chiefly in the capitals, Niniveh and Babylon, and in their neighbourhood. The Assyrian kings, however, sent some of the captive Jews to the remotest parts of the empire: Ecbatana, the summer capital of Media, and the town of Rages (Tob. iii. 7) harboured great numbers of exiles (1 Esdr. vi. 2; Judith i. 1). After the return from the Babylonian captivity, the Jews settled in and near Jerusalem, and gradually peopled the country, which was henceforth known as *Judæa*. But they and the other inhabitants of Palestine passed through the most varied political fortunes, and the Bible furnishes no clear indications of the political division of the land until it came under the Roman yoke.

5. PALESTINE UNDER THE ROMAN DOMINION. After the death of king Herod the Great, 37 B. C., who governed all Judæa and Idumæa, the kingdom was divided into four tetrarchates (Lk. iii. 1). This division did not interfere with another, frequently mentioned in the Gospels; namely, at the time of Christ and the Apostles, Palestine was commonly divided into four provinces, *Judæa*, *Samaria*, *Galilee*, and *Peræa*, to which must be added Idumæa. This division originated with the Maccabees and was maintained by the Romans after the conquest. All these provinces were under the jurisdiction of the Roman governor residing at Cæsarea.

a) *Judæa* was the greatest of the provinces west of the Jordan. It comprised the whole south of the country west of the Dead Sea, taking in the territories of the tribes of Simeon, Dan, Juda, and Benjamin. Its northern line started from the Jordan not far below the mouth of the river Jaboc, passed by Bethel, Lydda,

and Ono (not far from Joppe, 2 Esdr. vi. 2), and thence up along the shore of the Mediterranean to near Mount Carmel. Judæa was inhabited by the old stock of the Jewish population. Besides Jerusalem, the capital, it numbered among its cities: *Hebron*, the oldest city south of Jerusalem (half way down to Bersabee); *Bethlehem* (six miles south of Jerusalem); *Emmaus* (eight miles north of Jerusalem); *Jericho* (nineteen miles east of Jerusalem); *Arimathea* (north-west of Jerusalem), probably the old Ramathan, or Rama; *Bethel* (very famous in Old Testament history. Abraham's sacrifice, Gen. xii. 8; Jacob's dream; Gen. xxviii. 11 ff.; here Samuel came every year to judge, 1 Kings vii. 16; see also Judg. i. 22, iv. 5; 3 Kings xxii. 29, 33; Amos iii. 14, v. 5); *Joppe* (Jaffa), the sea-port of Jerusalem and the place of St. Peter's vision (Acts xi. 5 ff.); *Cæsarea* of Palestine, built by Herod the Great on the Mediterranean, residence of the Roman governors, and, after the destruction of Jerusalem, capital of the country (to be distinguished from Cæsarea Philippi in the north of Peræa; Mt. xvi. 12; Mk. viii. 27). Here Peter baptized Cornelius (Acts x.), and Paul pleaded before Felix and Festus, the Roman governors (Acts xxiii. xxiv.). *Gaza*, the famous Philistine city, three miles from the sea, in the tribe of Juda, was the very outpost in war and commerce between Egypt, Judæa, and Syria. Here Samson carried away the gates of the city and afterwards wrecked the temple of Dagon (Judg. xvi.).

b) *Samaria*, the central and smallest of the western provinces, comprised the lands of Ephraim, Western Manasses, and Issachar, as far as the plain of Esdrelon, with the exception of the strip along the sea belonging to Judæa. Its northern line passed near Mount Tabor and the city of Cana. The inhabitants were a mixed race, sprung from the amalgamation of Assyrian colonists with the original Jewish settlers (4 Kings xvii. 24 ff.). The capital was Samaria, captured by Salmanassar after a three years' siege (4 Kings xviii. 10), rebuilt by Herod the Great and by him named *Sebaste* (Greek for Latin "Augusta", in honour of the Emperor Augustus). Other notable towns were: *Sichem*, now Nabulus, or Naplus, i. e. Newtown, between Mounts Hebal on the north and Garizim on the south, where descendants of the ancient Samaritans still exist. In Sichem the first altar to God in the Holy Land was built by Abraham (Gen. xii. 7), and it was con-

sidered a sacred place by Jew and Samaritan alike. Near it is Jacob's Well, where Christ met the Samaritan woman (John iv). The two mountains, Hebal and Garizim, were famous sanctuaries; the first, because of the altar and stones of the Law erected there by Josue (Jos. viii. 30 ff.); the second, because of the curse pronounced from its height by the Levites (Deut. xxvii. 15 ff.). Garizim, in particular, became the sanctuary of the Samaritans, when Sanaballat (2 Esdr. xiii. 28) built a temple there, where his son-in-law, Manasses, a priest cast out by the Jews, established a schismatic priesthood and worship (John iv. 20). *Silo* (twelve miles south of Sichem, and eighteen miles north of Jerusalem) was the first resting-place of the Ark of the Covenant (Jos. xviii. 1), where it remained for over three hundred years. Near *Dothain*, i. e. the double fountain, in the plain of Jezrael, Joseph was cast into the cistern (Gen. xxxvii. 17). *Bethulia*, in the mountains of Gelboe, nine miles north of Sichem, is famous as the city of Judith.

c) *Galilee*, the region north of Jezrael (Esdrelon), comprised the tribes of Nephtali, Aser, Zabulon, and part of Issachar; it was the region most favoured by nature. The gem of the whole territory lay along the western shore of Lake Genesareth. Here stood the well-known towns of *Corozain*, *Bethsaida* (the home of SS. Peter, Andrew, and Philip; it must be well distinguished from Bethsaida on the north-east shore, where Christ fed the five thousand), *Capharnaum* (our Lord's "own city", Mt. ix. 1, where He usually dwelt during His public life), *Magdala* or *Magedan*, the home of Mary the sinner (Lk. vii. 37 ff.; viii. 2), and *Tiberias*, built by the tetrarch Herod Antipas, for his residence, and named after the Emperor Tiberius. The population of Galilee was predominantly Jewish; in Upper Galilee, however, heathen Syrians and Phœnicians were numerous. In central Galilee lies *Cana;* in lower Galilee, *Nazareth;* and in the north of Esdrelon, *Naim* and *Endor*, where Saul consulted the witch (1 Kings xxviii. 7 ff.). The Galilean dialect had a peculiar tinge, especially in the pronunciation of the gutturals (Mt. xxvi. 73).

d) *Perœa*, or the province east of the Jordan, comprises in the north (the old Basan or Hauran) the provinces of *Gaulanitis*, *Iturœa*, *Trachonitis*, *Auranitis*, and *Batanœa* with its capital *Cæsarea Philippi* (modern Baneas), built by the tetrarch Philip near

Mount Hermon. In the extreme north, by the Anti-Lebanon, lay the province of *Abilene*, of which Lysanias was tetrarch when John the Baptist began his public ministry (Lk. iii. 1). South of the Hieromax River (Jarmuk) lay *Gadara* and *Gerasa*, towns belonging to the *Decapolis* or region of the ten towns. John baptized in the plain of the Jordan at *Bethania* and *Ennon* near Salim (John iii. 23); he was imprisoned and beheaded at *Machærus*, a fortress in the extreme south of Peræa (Mt. xiv. 10 ff.).

Peræa extended from the sources of the Jordan on Mount Hermon to the River Arnon, opposite Hebron. The remotest locality in eastern Peræa is called in the Bible *Salecha* or *Selcha*, the modern Salkat, which had belonged to Og, king of Basan, the only surviver of the race of Giants (Deut. iii. 10 f.).

The Decapolis was a union or federation of ten cities, under immediate Roman suzerainty; they were free cities with special rights, inhabited mostly by Greeks. Many people from the Decapolis followed Jesus (Mt. iv. 25; Mk. v. 20, vii. 31). Their names are: *Damascus*, *Philadelphia*, *Raphana*, *Gadara*, *Hippos*, *Dion*, *Pella*, *Gerasa*, *Kanatha*, and *Scythopolis*. All, except Scythopolis, west of the Jordan, were situated in Peræa; hence it was called the district of the ten cities, although these were not a continuous territory.

e) *Jerusalem* (i. e. house of peace; Fig. 21, p. 182) was the chief city of Palestine, and was in succession called Salem (Gen. xiv. 18), Jebus (Judg. xix. 10; 1 Par. xi. 4), Jerusalem, and, to-day, also el-Kuds (the Holy).

It lies on a south-easterly spar of the mountain ridge of Juda; it is about thirty-five miles from the Mediterranean, twenty from the Jordan, twenty from Hebron, and thirty-six from the city of Samaria. It is truly a mountain city, as its buildings, in the course of time, covered four hills: *Sion*, *Moria*, *Acra*, and *Bezetha*, protected by a triple wall. It has four principal gates: the gate of Damascus on the north; the gate of St. Stephen on the east; the gate of Sion or of David on the south; and the gate of Bethlehem or of Jaffa on the west side. The oldest part of Jerusalem, old Jebus, once the stronghold of the Jebusites, stands on Mount Sion in the south-west. David conquered it and built the first wall for its protection (2 Kings v. 7 ff.). North-east of Mount Sion lies the hill Moria, upon which Solomon built the

Temple (2 Par. iii. 1), adjoined on the north-west by Mount *Acra*, which was fortified by the kings Ezechias and Manasses, and surrounded by a second wall. On Mount Acra, close to Mount Moria and connected with the Temple, stood the fortress *An-*

Fig. 21.

tonia, called *Baris* under the Maccabees, and rebuilt by Herod the Great. Antonia was the residence of the Roman governors when in Jerusalem. It was garrisoned by Roman soldiers. The part of it used for purposes of administration was called the

Prætorium, or Court-house; in front of it lay a hall or terrace, paved with stone and open towards the Temple, called *Lithostrotos* or *Gabbatha* (tribunal, court-house); there the sentence of death was pronounced on Jesus. North-east of Jerusalem lies Mount *Bezetha*, or the Newtown, which, together with Mount *Golgotha*, was added to the city after the death of Christ by Herod Agrippa I., and surrounded by a third wall. On the north-west Acra is joined by Mount Calvary to the ridges of Juda. On the other three sides deep valleys surround the town: the valley of Gehon, Hinnom or Ennom on the south-west, the valley of Josaphat and the valley of Cedron on the north-east; all these valleys meet at the fountain of Rogel, south of Jerusalem. The interior of the town is likewise cut into by a deep valley, the *Tyropœon*, or "cheese-makers' valley", which separates the upper town on Mount Sion from the lower town on Moria and Acra. It runs out by the south gate, near which were situated the tower and the pool of *Siloe*. East of the town, at the foot of the Temple hill, was the Sheep-gate, now St. Stephen's gate, and not far from it, in the interior of the town and in front of the Temple, was the pool of *Bethesda*. To the east of Jerusalem lies *Mount Olivet*, or the *Mount of Olives*. At the foot of Mount Olivet, beyond the Cedron, lies the garden of Gethsemane; on its eastern slope, about two and a quarter miles from Jerusalem, lay *Bethany*, the home of Lazarus (Lk. xi. 1); and between Jerusalem and Bethany, *Bethphage* (the house of the unripe fig). Bethany and Bethphage were so close to one another that they might be considered as one place (Lk. xix. 29); hence the names are sometimes indiscriminately applied to both places (Mt. xxi. 1; Mk. xi. 1). When Jesus started out from Bethany for His triumphal entry into Jerusalem, the ass and colt were probably brought over from Bethphage (Lk. xix. 30). The southern slope of Olivet is the *Mount of Offence*.

After, Jerusalem had become the political and religious centre of the Jewish people, it also became the central object of all hostile attacks on Israel. Already under Roboam, Sesac, king of Egypt, conquered the town and pillaged the Temple (2 Par. xii). Under Joram, the Philistines and Arabs broke in upon it; under Ezechias, Sennacherib, king of Assyria, threatened it; and lastly, under Sedecias, Nabuchodonosor, king of Babylon, con-

quered and destroyed Town and Temple (B. C. 588). After the captivity, Jerusalem, rebuilt under great difficulties, had to suffer much from the Syrians. Antiochus Epiphanes and his general Apollonius plundered the Town and the Temple. Later on, Antiochus Eupator led an army against it. Its greatest misfortune, however, befell Jerusalem in the year 70 of the Christian Era, when it was taken and destroyed by Titus. Emperor Hadrian (A. D. 136) built upon its ruins a colony named Ælia Capitolina.

CHAPTER III.

OTHER BIBLICAL COUNTRIES.

1. NEIGHBOURHOOD OF PALESTINE.

1. PHŒNICIA is the narrow (about twelve or sixteen miles wide) plain west of Mount Lebanon, extending for about one hundred and thirty miles along the sea. Its inhabitants were descendants of Chanaan. This fertile strip of land had been assigned by Moses to the tribe of *Aser,* who, however, were unable to conquer it, and were themselves made to feel the oppresive power of *Sidon,* since 1600 B. C. the capital of Phœnicia (Judg. x. 2). Sidon was, in course of time, eclipsed and supplanted (since 1200 B. C.) by the fast-growing and flourishing *Tyre* (Fig. 22), with whose king, *Hiram,* both David and Solomon entertained friendly relations. Under king Sedecias of Juda messengers came from Sidon and Tyre to have him join in a revolt against Babylon, but the Prophet Jeremias warned the king against it (Jer. xvii. 3 ff.). The judgment of God against Tyre and Sidon is recorded in Ez. xxvi., xxvii., xxviii. Both cities were later conquered by Nabuchodonosor. Men from Tyre and Sidon were at the sermon of Christ on the mountain (Lk. vi. 17). Christ Himself came into the neighbourhood, though not to the cities themselves (Mark vii. 24 ff.). Tyrians brought fish and wares to Jerusalem (2 Esdr. xiii. 16). *Sarepta,* where the prophet Elias dwelt with a poor widow (3 Kings xvii. 9 ff.), is a town lying inland about midway between Tyre and Sidon. For many centuries the Phœnicians had the monopoly of the commerce of the sea, and planted famous colonies on the shores of the Mediterranean, among them Hippo and Carthage in Africa.

2. SYRIA, situated between the Lebanon and the Tigris, bordered on the south by the Arabian desert and on the north by Asia Minor, is, like Mesopotamia, named in the Old Testament *Aram*, because it was originally inhabited by the descendants of Aram, the fifth son of Sem (Gen. x. 22, 23). The oldest capital of Syria was *Soba* or *Hoba* (Gen. xiv. 15; 1 Kings xiv. 47; 2 Kings viii. 12), later *Damascus*, on the eastern slope of the Anti-Lebanon and on the river Abana. David conquered Damascus (2 Kings viii. 5, 6), which, however, was lost again under Solomon (3 Kings

Fig. 22. Tyre. (Phot. Bonfils.)

xi. 23). Since then the northern kingdom of Israel had much to suffer from the kings of Damascus, until this city itself was annexed to the Assyrian empire and passed successively into the power of the Chaldæans, Persians, Greeks, and Romans. The capital of the Greco-Syrian kingdom, since 300 B. C., and of the later Roman province Syria, since 63 B. C., was *Antioch* on the Orontes, about twelve miles inland from the Mediterranean. At Damascus, which is traversed from east to west by a straight high-road, Paul was converted (Acts ix.). At Antioch the

disciples of Jesus were first called Christians; and the first Christian community among the heathens was funded there (Acts xi. 26).

3. MESOPOTAMIA, the land between the higher courses of the Tigris and Euphrates, the modern *Sintjar,* belonged to the Assyrio-Babylonian empire, later to Persia, lastly to Syria. It figures prominently in the early history of the chosen people. In the north-west of Mesopotamia, at *Haran* (i. e. Karræ), about eight miles south of Edessa, Thare, the father of Abraham, lived with his family after leaving his home of Ur in Chaldæa (Gen. xi. 31). From Haran Abraham wandered into the Promised Land (Gen. xii. 1 ff.), from Haran Elieser brought over Rebecca (Gen. xxiv.); and to Haran Jacob fled from Esau (Gen. xxviii.). Haran was quite a commercial city (Ez. xxvii. 23). It rebelled against Assyria and was destroyed (4 Kings xix. 12).

4. ASSYRIA, strictly speaking, is the land east of the upper Tigris, the modern *Kurdistan,* while Babylonia proper, or Chaldæa, is the land of the lower Euphrates, as far as the Persian Gulf. But the ancient kingdoms of Assyria and Babylonia were much greater, extending, as they did, over the whole of western Asia. The two kingdoms, from the earliest times, formed but one empire, the centre of which was sometimes in Niniveh, sometimes in Babylon. Since the middle of the eighth century B. C., the Israelites came frequently into contact with their powerful neighbours, and finally were by them deprived of their political independence and liberty.

The first king of Assyria and Babylonia mentioned in the history of Israel (4 Kings xv. 19; xvi. 7 ff.) is the usurper *Phul,* who in Assyria adopted the famous name of Tiglath-Pilasar III., 745 to 727 (see Fig. 6, p. 75), but in Babylonia, which he conquered two years before his death, ruled under his own name. The Assyrian kings who, after Phul, played a rôle in Jewish history, are: *Salmanassar IV.*, 727—722 (4 Kings xvii. 3 ff.); *Sargon II.*, 722—707 (Is. xx. 1); *Sennacherib*, 707—681 (4 Kings xviii. 13; xix. 36); and *Asarhaddon*, 681—669 (4 Kings xix. 37). The next king was Assurbanipal, or Sardanapal (669—626), under whose son and successor, *Assurkini*, Nabopolassar made himself independent and, in alliance with Cyaxares I. of Media, conquered Niniveh, B. C. 606.

The kings of the new Babylonian empire are: its founder, Nabopolassar (625—606); his son, Nabuchodonosor (606—561, 4 Kings xxiv. 1; Dan. iv); Evilmerodach, son of the former (561 to 559), who, after two years' reign, was murdered by Neriglissor (559—555). The next nine months Belabariscun (called by the Greeks Laborosoarchod) ruled, and in the same year Naboned (555—538) ascended the throne. Naboned was defeated and captured by Cyrus in the battle of Rutum, and his son and co-regent, Baltassar, was assassinated when the Persians stormed and took Babylon (Dan. v. 30). Naboned died eight days after the conquest of his capital. Cyrus made Darius, the Mede, king of Babylon; Darius ruled but two years (538—536).

5. PERSIA AND MEDIA were two kingdoms situated between the Caspian Sea and the Persian Gulf, east of Assyria and Babylonia. They were separated by the kingdom of Elam. Under Cyrus, the Liberator, all these dynasties became absorbed in the vast Persian Empire, the greatest west-Asiatic empire of antiquity. It was thus that the exiled Jews in Assyria and Babylonia became subjects of Cyrus who gave them their freedom and allowed them to return to Palestine, all of which is told in the books of Esdras and Nehemias. King Assuerus who made Esther his queen, is probably identical with Xerxes I. king of Persia, from 486 to 465. His son Artaxerxes permitted Esdras, and, thirteen years later, Nehemias to go to Jerusalem and reorganize the Jewish commonwealth (Esdr. vii. 1; viii. 1; Neh. ii. 1; v. 14; xiii. 6). On the day of Pentecost, men from Persia, Media, Elam, and Mesopotamia were in Jerusalem and heard St. Peter preach (Acts II. 9).

6. ARABIA, in Scripture usually called the East, is an extensive region in the south-west of Asia, between the Isthmus of Suez, the Red Sea, the Indian Ocean, and the Persian Gulf, but extending far into the north in barren deserts, meeting those of Syria and Mesopotamia. It was anciently divided into three parts: *Arabia Petræa*, named after its capital, *Petra*, in the mountains of Edom (the desert in which the Jews wandered about for forty years); *Arabia Deserta*, the Arabian desert, east of the mountain ridges of Seir; *Arabia Felix*, Happy Arabia, or Yemen, the country between the Arabian and Persian Gulfs, with *Saba* for a capital. From Saba a queen came to hear the wisdom of

Solomon (3 Kings x. 1). According to the common opinion, the Magi, or Wise Men from the East, who came to worship the newly-born Saviour, also hailed from Arabia Felix, a country rich in gold, frankincense, and other precious spices.

7. EGYPT, the oldest civilized country in the world, is the land with which the chosen people had the most frequent and intimate relations, until its political downfall. *Menes*, about B. C. 4000, laid there the foundation of his power. From Menes to the conquest of Egypt by the Persians, B. C. 525, thirty-one dynasties succeeded each other. Under the fourteenth dynasty, the Hyksos, or Shepherds, invaded the country, and their two dynasties ruled for about four hundred years. Towards the end of their rule, the Israelites came to Egypt. The seventeenth dynasty was again Egyptian; it seems to have tolerated the Israelites, but the kings of the nineteenth dynasty cruelly oppressed the aliens. The Exodus of Israel from Egypt took place during this dynasty. But, even after the Exodus, the Israelites remained in constant touch with Egypt, their south-westerly neighbour. An interesting emigration of Jews into Egypt took place about 587 B. C., as told in 1 Par. xxv. 26. Later on, both Palestine and Egypt came under Persian dominion, and, in 332 B. C., fell to Alexander the Great. After his death, both were ruled by the Ptolemies. In this period numerous Jews again emigrated to Egypt, especially to Alexandria. Their holy scriptures were translated into Greek, many synagogues were built, and finally, about 150 B. C., a temple was erected at Leontopolis.

The *Ethiopians*, descending from Armenia, their original home, into Africa, settled chiefly south of Egypt, and founded on the Upper Nile the powerful state of Meroë, whose rulers acquired a passing dominion over Egypt and entered into relations with Palestine. In the time of the Apostles, queen Candace ruled at Meroë in Ethiopia; her chancellor, having come to Jerusalem as a proselyte, was baptized on his way home by the deacon Philip (Acts viii. 26 ff.).

The ancient kingdom of Egypt extends over the first eleven dynasties, the middle kingdom or first Thebaic empire over dynasties twelve to sixteen, and the new kingdom or second Thebaic empire over the remaining fifteen, seventeen to thirty-one. The country attained its greatest splendour in the period

of the kings of Thebes, especially under Tutmosis III. Under these kings, the city of Thebes was the magnificent and flourishing capital.

8. LIBYA is a large country west of Egypt along the Mediterranean coast, the modern Tripolis. The eastern portion, now the province of Barca, was called Libya Cyrenaica from its capital Cyrene, some eighteen miles from the coast, and 480 miles east of Alexandria. Cyrene was after Carthage the most important city of North Africa with a very mixed population, Greeks, Romans, Jews, and native Libyans. Letters by the Roman senate in favour of the Maccabean Jews were sent to Cyrene (1 Macc. xv. 23). Jews from Cyrene had a synagogue in Jerusalem (Acts vi. 9). On Pentecost men "of Libya about Cyrene" listened to the sermon of St. Peter. St. Mark is said to have preached in Cyrene. Men from Cyrene preached the Lord Jesus in Antioch (Acts xi. 20). Simon who carried the Cross of Jesus was a Cyrenian (Mt. xxvii. 32); so was Lucius who met Saul at Antioch (Acts xiii. 1), and was with him at Corinth (Rom. xvi. 21). A Jason of Cyrene wrote the five books of history of which the second book of Maccabees is an abridgment (2 Macc. ii. 24). Libyans fought with king Sesac of Egypt against the Jews (2 Par. xii. 3; xvi. 8). The prophets Daniel (xi. 42) and Jeremiah (xxx. 5) predict the downfall of Egypt and Libya. Cyrene of Libya must not be confounded with Cyrene, a city in Media, which is mentioned in Amos i. 5; ix. 7; 4 Kings xvi. 9.

2. THE FIRST APOSTOLIC MISSIONS.

The theatre of biblical events, which, until the coming of Christ, had been chiefly in Palestine, was by the preaching of the Apostles extended to the ends of the then known world. Paul, the Apostle of the Gentiles, in his missionary expeditions, carried the Gospel from Syria over Cyprus into Asia Minor, and thence to Europe, to Macedonia and Greece, and finally to Rome, the capital of the world, which Peter had already made the centre of the Church.

1. The peninsula of ASIA MINOR, between the Mediterranean and the Black Sea, was at this time divided into the following fifteen regions or provinces:

Silicia, with its capital Tarsus, on the river Kydnos, twelve miles from the sea, the birthplace of St. Paul (Acts ix. 11), where

also Barnabas found him after his conversion and brought him to Antioch (Acts xi. 25).

Pamphilia, with the town of Attalia, the best harbour on the coast. Paul and Barnabas came there from Perge and shipped for Antioch (Acts xiv. 24). Perge, on the river Kestros, with a famous temple of Artemis. Paul was there twice with Barnabas and Mark (Acts xiii. 13; xiv. 24).

Pisidia, with its capital Antioch, which must be carefully distinguished from the famous Antioch of Syria on the Orontes. St. Paul visited this Pisidian Antioch four times (Acts xiii. 14; xiv. 24; xvi. 6; xviii. 23).

Lycia, with the capital Patara, on the Mediterranean, where Paul landed coming from Rhodes (Acts xxi. 1).

Caria, with the capital Halicarnassus, to which the Roman senate sent letters in favour of the Maccabean Jews (1 Macc. xv. 23).

Lydia, with the following chief towns: Philadelphia, one of the seven churches to whom messages are sent (Apoc. iii. 7 ff.). St. Ignatius of Antioch wrote a letter to the faithful at Philadelphia. Sardis, famous in ancient history, is also one of the seven churches mentioned in the Apocalypse (iii. 1 ff.). It was the capital of Lydia. Thyatira, in Roman times, had been a great trading centre. Its purple was famous; the woman Lydia (Acts xvi. 14) was from here. One of the seven letters mentioned in the Apocalypse was addressed to the bishop of this city (Apoc. ii. 18 ff.).

Ionia. At Miletus, the famous city on the Carean coast, south of the mouth of the River Mæander, St. Paul took farewell of the church at Ephesus (Acts xx. 17 ff.). Ephesus, the capital of the Ionian Confederation, situated on the river Kestros, three miles from the sea, with a fine harbour, was famous for its worship of Diana. Apollo came here, and after him St. Paul, who lectured in the hall of the philosopher Tyrannus and caused the magicians of the city to burn their books; but was compelled by a riot, caused by the silversmiths, to leave the city (Acts xix.). He later made Timothy bishop of Ephesus to whom he wrote two letters and one to the congregation. According to tradition St. John lived and died at Ephesus; but there is no proof that Mary, the Mother of Jesus, was with him and died there. Smyrna,

another city of Ionia, is not mentioned in the New Testament.

Mysia. The city of Pergamus was famous for its temples and public buildings. Its library contained 200 000 rolls. The people were immoral and profligate; hence the warning in the Apocalypse (ii. 12). Troas, a port for ships, coasting between Macedonia and Asia; here a vision told Paul to go to Macedonia (Acts xvi. 9), which he did accompanied by Silas and Timothy. Later he came back to Troas, when he raised a young man fallen from a window, from the dead (Acts xx. 6 ff.). In Troas St. Paul boarded with a certain Carpus, with whom he left his cloak and books and parchments, which Timothy was to bring to him (2 Tim. iv. 13).

Bithynia. Paul and Silas were forbidden by the Spirit to go into Bithynia with its cities of Nicomedia and Nicea (Acts xvi. 7).

Paphlagonia, with its capital Sinope, is not mentioned in the Scripture.

Pontus, with its capital Trapezunt, situated on the Black Sea. When the apostles on Pentecost began to speak in various tongues, proselytes from Pontus were there (Acts ii. 9). St. Peter addressed his first letter also to the Christians in Pontus (1 Peter i. 1). Aquila, who harboured St. Paul in Corinth, was from Pontus (Acts xviii. 2).

Cappadocia, with its capital Cæsarea, was a province in mid-eastern Asia, and is mentioned, like Pontus, in Acts ii. 9 and 1 Peter i. 1.

Lycaonia was part of the great province of Galatia. When Paul and Barnabas came to Lystra, they were taken for Jupiter and Mercury, because Paul had healed a cripple; yet shortly after, the people stoned St. Paul, but he soon recovered (Acts xiv. 6 ff., 18, 19). From there they went to Derbe, another city of Lycaonia, and then returned to Lystra (ib. xiv. 19, 20). In the city of Iconium St. Paul and Barnabas were in danger of being stoned and fled to Lystra (ib. xiv. 1—7).

Galatia, a large territory inhabited by Greek Gauls and comprising portions of Phrygia and Lycaonia, was situated in middle Asia Minor. The "churches of Galatia" are mentioned in 1 Cor. xvi. 1. and in Gal. i. 2. Both, St. Paul and St. Peter, addressed letters

to the Galatian Christians. Old Ancyra, its capital, is the present famous Angora, seat of the Turkish government.

Phrygia is situated in the western part of the great plateau of Asia Minor in the upper valley of the rivers Mæander and Hermus. The city of Colossa on the river Lycus was about ten miles from Laodicea and thirteen miles from Hierapolis. The Gospel was first preached there by Epaphras whom St. Paul calls "our most beloved fellow-servant" (Col. i. 7), and who was later his fellow-prisoner in Rome (Philem. 23). The words in Col. iv. 16 seem to indicate that St. Paul wrote a letter to the Christians at Laodicea, a city on the river Lycus; but this is uncertain. The city is one of the seven churches of the Apocalypse (iii. 14 ff.). The neighbouring city of Hierapolis is mentioned in Col. iv. 13, but there is nothing to show that St. Paul ever visited the cities of Phrygia. Tradition says that the apostles John and Philip preached the Gospel there.

2. MACEDONIA, since 142 B. C. a Roman province, was divided into four districts with republican government. It was the first European country where the Christian Faith was preached. The province included Thessaly and stretched across all the way to the Adriatic. St. Paul on his second journey came from Troas through Samothracia into Macedonia (Acts xvi. 11). He landed at Neapolis, the harbour of Philippi, and preached first in this Roman settlement Philippi on the river Strymon, the most important city of southern Macedonia (Acts xvi. 11, 12). Philippi, famous for its gold-mines, known already to the Phœnicians, was named after king Philip who had fortified the city. It was the most important and most strongly fortified sea-port of Macedonia. It became a Roman colony under Octavian. From Philippi St. Paul went by Amphipolis and Apollonia to Thessalonica, the present Salonika, named after the sister of Alexander the Great (Acts xvii. 1 ff.). When the Jews raised a tumult, the Christian converts sent Paul and Silas away by night to Berea, thirty miles south-west of Thessalonica (ib. xvii. 10). But when the Jews of Thessalonica heard that Paul was at Berea, they came there also stirring up and troubling the multitude, so that St. Paul had to leave again; but Silas and Timothy remained (ib. xvii. 13, 14). Thessalonica was the capital of the province and a "free city".

3. GREECE. From Macedonia Paul proceeded to Greece and came first to Athens (Fig. 23), the capital of Attica (Acts xvii. 15 ff.), where he preached his famous sermon in the Areopagus. He then went to Corinth (Acts xviii. 1 ff.), the capital of Achaia, situated on the Peloponnesian Isthmus, and occupying an important strategic point. This wealthy commercial town had two harbours, Lechæon on the west, and Cenchræa on the east. Corinth was famous for its statues and paintings and its artistic work in bronze and pottery. Here the apostle after a sojourn of eighteen months took ship for Palestine (Acts xviii.). After St. Paul came Apollo (Acts xviii. 24). Titus also came here.

Fig. 23. Athens with Acropolis.

4. Among the ISLANDS OF THE MEDITERRANEAN the following must be mentioned. *Cyprus* (Acts xi. 19, 20) between Syria and Asia Minor. The city of Paphos was the seat of a Roman pro-consul. Here St. Paul punished the magician Elymas with blindness which led to the conversion of the consul Sergius (Acts xiii. 6 ff.). Barnabas, who came with St. Paul, was born at Cyprus (Acts iv. 36) and came here again later on with his cousin Marcus (Acts xv. 39). Cyprus had already heard of the doctrine of Jesus through the Jewish converts who had fled there from Jerusalem in the persecution of St. Stephen (Acts xi. 19). Salamis (Salamina), the famous sea-port, first received the Word of God (Acts xiii. 5).

Rhodes, south of Caria, with the giant statue of the Sun-god Pharos, 100 feet high, at the entrance of the harbour, was famous by its school of eloquence attended by Cicero and Pompey.

Paul came here from the island of Cos (Acts xxi. 1). Rhodes was visited again by St. Paul on his way from Miletus to Cæsarea (Acts xxi. 1 ff.). It became famous in the Middle Ages as the seat of the Knights of St. John.

Crete, in the extreme south of the Archipelago, was very fertile and beautiful with a mild climate and famous for its fine wine. Men from Crete were in Jerusalem on Pentecost (Acts xxxii. 10). The ship on which St. Paul was carried to Rome passed along the coast of Crete, until they landed at a place called Good-Havens, near the city of Thalassa (Acts xxvii. 7 ff.). In his epistle to Titus whom he left as bishop of Crete, St. Paul gives the people a very unfavourable testimony (i. 10 ff.).

Malta (Melita), south of Sicily, is the island where St. Paul was shipwrecked on his way from Crete to Rome. Here he was bitten by a poisonous viper, but without harm; when the people saw it, they said that he was a god (Acts xxviii. 1). Here he remained for three months, healing the sick and preaching the Word (ib. xxviii. 11). Emperor Charles V. gave this island to the Knights of St. John who were therefore called the Maltese Knights.

Patmos, a small volcanic island in the Ægean Sea, is famous as the place where St. John received the visions recorded in the Apocalypse i. 9.

PART III.

BIBLICAL ARCHÆOLOGY.

CHAPTER I.

SACRED ANTIQUITIES.

A. HOLY PLACES.

1. THE TABERNACLE.

The Patriarchs offered sacrifices in divers places, but especially on heights and in localities sanctified by memorable events or by the presence of God Himself. Thus Abraham erected an altar in the lovely valley of Sichem, where God appeared to him;

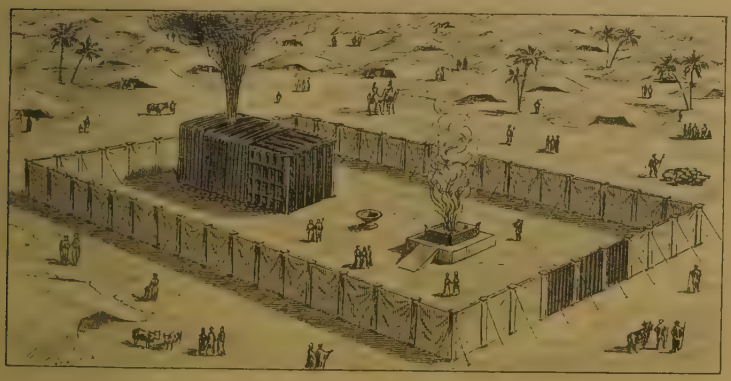

Fig. 24. The Tabernacle in the desert.

later between Bethel and Hai (Gen. xii. 6 ff.), and in the valley of Mambre near Hebron (Gen. xiii. 18). Isaac built an altar at Bersabee (Gen. xxvi. 23—25); Jacob erected one at Salem (Gen. xxxiii. 18—20), and another near Bethel (Gen. xxxv. 7). In order to

prevent idolatry, God commanded through Moses that there should be but one place of sacrifice for the whole people of Israel. This place was, during the period of the people's wanderings, the holy *Tent* or *Tabernacle* (Fig. 24, p. 195, and Fig. 25) made by Beseleel and Ooliab (Ex. xxxi. 1 ff.) after a model shown by God to Moses on Mount Sinai (Ex. xxv. 9 ff.). The Israelites willingly contributed their gold and silver to the construction. The Tabernacle, fully described in Ex. xxvi., was a structure of setim-wood, overlaid or covered with gold plates, thirty cubits long, ten cubits wide, and ten cubits high. It consisted of forty-eight planks or boards, each one and a half cubit wide, ten cubits high, and

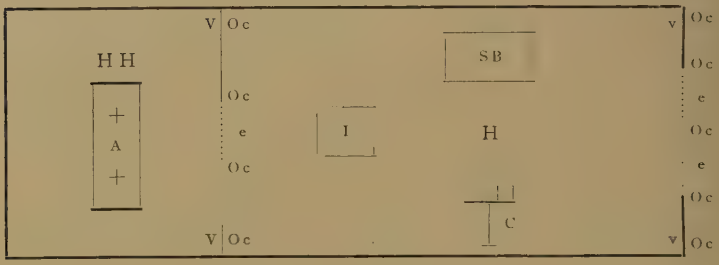

Fig. 25. Plan of the Tabernacle.

HH = the Holy of Holies: A = the Ark of the Covenant with the two cherubim; VV = the Veil separating the Holiest from the Holy; cccc = four Columns supporting the Veil; e = Entrance.

H = the Holy, with: I = the Altar of Incense; C = the Seven-armed Candlestick; SB = the Table of the Shewbreads; vv = the Veil supported by five Columns; ee = Entrance.

probably one half cubit thick, overlaid with gold and resting on silver sockets. They were mortised to one another, and held together by five bars overlaid with gold running along each side through golden rings fastened into the planks. There were only three walls, as the east side was used as the entrance to the Tabernacle. It was closed by a rich curtain, or veil, supported on five wooden pillars with capitals of gold and resting on brass (copper) sockets. By this simple construction the Tent could easily be set up and taken apart. On the inside the Tabernacle was covered with curtains of fine twisted linen (byssus), white and violet, and purple, and scarlet twice dyed, diversified with embroidery. Over the top of the Tabernacle were first laid curtains (carpets) of goat-hair, then others of ram-skins dyed red,

and lastly violet-coloured skins. The Tabernacle was separated on all sides from the camp by a screen or fencing of tent-cloth, forming an open court around the Tent. A precious, many-coloured and embroidered veil hung up on four gilt pillars, to be renewed yearly, divided the Tabernacle into the *Holy of Holies* or the *Most Holy,* and the *Holy.*

The Holy of Holies had the form of a cube of ten cubits. In it stood the *Ark of the Covenant* (Fig. 26), made of acacia-wood (Ex. xxv. 10 ff.) and covered with gold. It was a chest, or box, two and a half cubits in length and one and a half cubit in height and breadth, which contained the Tables of the Law, and in the beginning also the budding rod of Aaron (Num. xvii. 10), and the golden urn with manna (Ex. xvi. 32 ff.; Heb. ix. 4). The latter two were no longer there in Solomon's time (3 Kings viii. 9). Over the Ark, like a cover, was the *Kapporeth, Propitiatory* or *Mercy Seat,* made of the finest gold; over it, on the two extremities, were two cherubim in chased gold, looking towards one another and spreading their wings over the propitiatory, where God, in Moses' time continually, and later on occasionally, manifested Himself in a bright cloud, called the *Shechinah,* i. e. dwelling or presence of God. This propitiatory, never to be separated from the Ark, was really the great sanctuary of the Israelites. Here the Lord watched over His people; here He was to be appeased and propitiated; here the High Priest could consult Him and receive His answers; hence it was called the Oracle (Ex. xxv. 18, 20; Num. vii. 89). Near the Ark lay the book of the Law (Deut. xxxi. 26). It is doubtful whether the golden Censer brought into the Holy of Holies on the day of atonement (Lev. xvi. 12) was to be left there all the year or not. No one was allowed, under pain of death, to enter the Holy of Holies, except

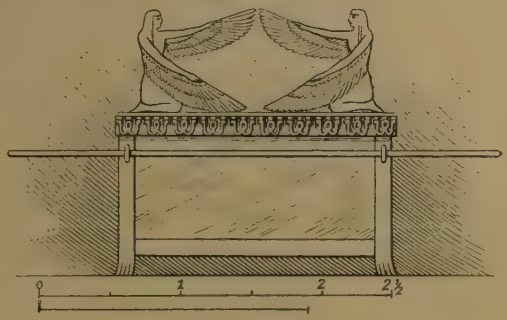

Fig. 26. The Ark of the Covenant.

the High Priest, and even he but once a year (Ex. xxx. 10; Lev. xvi. 34). Around the Ark ran a gold rim, or crown; at the corners were four gold-rings, or hoops, through which the gilt carrying bars were run, which were to be left there even while the Ark rested in the Holy of Holies.

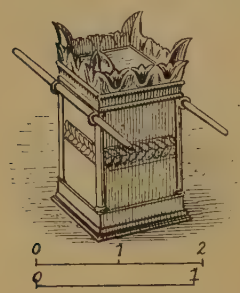

Fig. 27. The Altar of Incense.

In the Holy, where only the priests were allowed to enter, there stood in the centre, before the veil of the Holy of Holies, the *Altar of Incense* (Ex. xxx. 1 ff.; see Fig. 27), also called the altar of gold (Ex. xl. 5, 24), on which the priests burnt sweet-smelling perfumes every morning and evening. Nothing but incense prepared of four different spices (Ex. xxx. 34) was allowed to be offered on this altar. To the right of the Altar of Incense stood the *Table of the Shewbreads* (Ex. xxv. 23 ff.; Fig. 28), on which twelve loaves of unleavened bread, with frankincense placed upon them, two piles of six loaves each, were placed before the Lord (Lev. xxiv. 5—7); hence they were also called the Breads of Proposition and the Breads of the Face, being always before the Face of the Lord, and were renewed every Sabbath-day, the old ones to be eaten by the priests in the Tabernacle. This table was of wood overlaid with gold; it had a solid gold rim, or crown, and gold rings through which the gilt wooden bars were put for carrying the table. On or near this table were also dishes, and bowls, censers and cups of the purest gold, wherein the libations were to be offered (Ex. xxxvii. 16). To the left of the Altar of Incense stood the golden *Candlestick*, with the shaft and six branches, three on each side and lamps upon them burning day and night (Fig. 29). The whole Candlestick, with the cups and bowls and lilies on it, was of purest gold, and weighed one talent. Even the snuffers to trim the lamps, and the dishes for the snuffings, were of pure gold.

Fig. 28. The Table of the Shewbreads.

Fig. 29. The Seven-armed Candlestick.

The Court of the Tabernacle, described in Ex. xxvii. 9 ff., was one hundred by fifty cubits, surrounded by a screen of fine-twisted linen five cubits in height. The canvas hung on sixty columns of wood overlaid with silver and with silver capitals resting on brass or copper bases five cubits apart. They were connected by poles made of silver and resting in silver hooks or rings. On the east side was the entrance to the court, being twenty cubits wide, covered by a veil embroidered in the four colours and hanging from the four middle pillars. The court offered room for fully four thousand people. Within it, near the entrance, stood the *Altar of Holocaust* (Fig. 30), three cubits high, five in length and

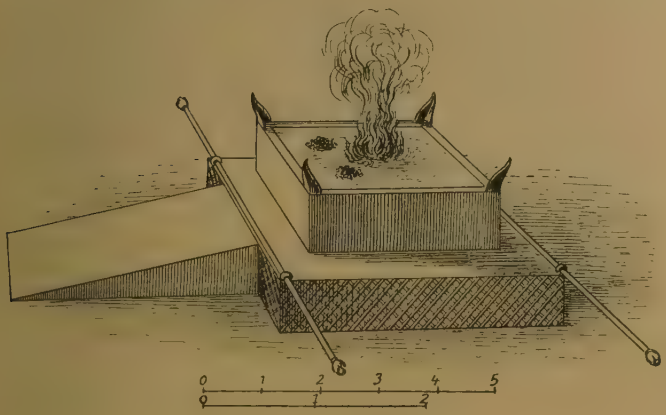

Fig. 30. The Altar of Holocaust.

five in breadth. It was a wooden chest covered with copper, open at the top and bottom, and filled up with earth and stones, over which hung on chains a brass grating, on which the victims were burned. There were four rings at the four ends to put in bars to carry it; these were overlaid with brass (Ex. xxxviii. 1—7). Between the Altar and the veil there was a *Brazen Laver*, or *Basin* (Fig. 31), for the priests (Ex. xxx. 18 ff.). The ash-pans, fire-pans, tongs and fleshhooks were all of brass.

The Tabernacle, completed in less than six months, was erected and solemnly consecrated on the first anniversary of the Exodus. God manifested His glory in a cloud, which, as a pillar of cloud or fire, remained over the holy Tent all the time of the Israelites'

wandering in the desert. As long as the cloud hung over the Tabernacle, the people remained in the place; if the cloud moved away, the people would break up camp and follow the cloud till it rested again (Ex. xl. 34, 35). After the conquest of the Promised Land, the Tabernacle and the Ark were at first in Galgala and Bethel, then at Silo in the tribe of Ephraim (Jos. xviii. 1) until four hundred and fifty years later it was captured and taken away by the Philistines in the days of the High Priest Heli (1 Kings iv. 11). While the Tabernacle remained in Silo, the Ark was brought by the Philistines to different places of their country (1 Kings v. vi.) until it was returned to Gabaa in Cariathiarim, where Eleazar kept guard over it (1 Kings vii. 1), and where it remained for some twenty years; finally David transferred the Ark to Mount Sion and erected there a new Tabernacle (2 Kings vi). Under Samuel, the old Tabernacle was in Maspha, Rama and Galgala, in which places the prophet used to sacrifice; under Saul it was in Nob, in the tribe of Benjamin, where David partook of the shewbreads, under Solomon it was in Gabaon, also in the tribe of Benjamin, whence it was brought into the new Temple and kept in the lateral and upper apartments of the new edifice.

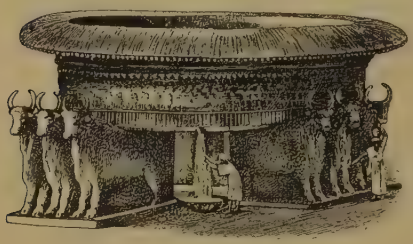

Fig. 31. The Brazen Laver.

The Tabernacle with its sacred furniture and functions, and later the Temple built on the same plan, has a rich typical and symbolical meaning. The *Court* with the *Altar of burnt-offering* and the *Laver* represents the Old Testament with its bloody sacrifices and manifold purifications, types or symbols of the unbloody sacrifice of the New Testament and the spiritual purifications by Baptism and Penance. The *Holy of Holies*, with its thick veil, through which, on the great day of Atonement, the High Priest had to pass with the sacrificial blood, typifies Heaven with the throne of God surrounded by the Angels, closed by sin, but to be re-opened by the blood of Christ, the High Priest of the New Covenant. Hence, when Jesus consum-

mated His sacrifice on the Cross, the veil of the Temple was rent (cf. Heb. ix., x.). The *Holy* thus signifies the Christian Church, with the candelabrum of the full (seven branches) and pure (olive oil) light of divine revelation, Christ Himself being the light illuminating every man; the unbloody sacrifice and sacramental food of the Eucharistic Bread, the frankincense of the prayers and good works of the faithful ever ascending to the throne of God.

The spiritual significance of the Tabernacle and its contents as applied to the Jewish people, is clear enough. The Holy of Holies where God dwells is a continual reminder that God is the King of the people, and the Israelites are His own people. He is their teacher (the oracle) and their merciful Father (propitiatory). The Tables of the Law in the Ark are a continual witness of His covenant with the people and their duties to Him; the rod of Aaron is a witness that the Mosaic priests are the chosen messengers of God to His people, while the manna reminds them that God is their liberator from servitude and misery. In the Holy, the Altar of Incense represents the continual prayer of the people ascending as a sweet perfume to God (Ps. cxl. 2; Apoc. v. 8; Ps. cxviii. 108); the golden Candlestick reminds the people that the Lord is their light, and His Law their lantern, while the Shewbreads show forth the grateful acknowledgment of the Twelve Tribes of Israel that the Lord God is their sustenance and strength. The Altar of the Holocaust reminded them that, as the daily victim was to be entirely offered to God, so the Jews belonged entirely to God and had to bring to Him their daily sacrifice of repentance for sins committed, and of thanksgiving for blessings received. The washing in the water of the Laver symbolized the purifying and cleansing of the heart, required in order that the sacrifice of the Jews might be acceptable to God.

In view of the fact that the Lord Himself prescribed the details of the Tabernacle, "in measure, and number, and weight" (Wisdom xi. 21), many biblical writers speak of the symbolism of sacred numbers. The main geometrical and arithmetical proportions of the Tabernacle centre in the radical numbers three and four and their compounds. Three is the perfect number and refers to God; He is past, present, and future; beginning,

middle, and end; being, intellect, and love. He is thrice holy; three times His name is pronounced in the priest's blessing to the people (Num. vi. 23); three times daily the prophet prays to the Lord; the Twelve Tribes camp around the Tabernacle by three on each side (Num. ii). Four is the symbol of the material world, of man and his earthly habitation, of God's Kingdom on earth. Thus the things made for the Lord, the Tabernacle and its Court, the Ark, the two Altars, the Table of the Loaves are quadrangular; four are the colours (purple, violet, scarlet, white) and materials (gold, silver, brass, wood) used; four coverings of the Tent; four ingredients of the frankincense and the oil of unction (Ex. xxx. 23 ff.). Seven (3 + 4) symbolizes the union of God with man through His covenant, and of man with God in religion. Hence the seventh day, the seventh year, the forty-ninth (7×7) year was holy; seven lamps burn before the Lord; seven times the sacrificial blood is sprinkled towards the Holy of Holies, etc. Twelve (3×4) is the number of the chosen people of God, represented by the twelve Loaves of proposition. The same number twelve and its compounds are applied to the heavenly Jerusalem and its inhabitants (Apoc. vii. 5; xxi. 12).

In regard to the liturgical colours of the Old Testament, violet or dark-blue referred to Heaven, God's dwelling-place; purple, the dark-red of the royal robe, to the majesty and power of God; scarlet or carmine-red, to the blood, the seat of life (Deut. xii. 23), which each one owes to God; the white of byssus or linen, to the sanctity of God and the purity of the soul.

According to St. Thomas, the Tabernacle was a symbol or image of the Kingdom of God in Israel (the Jewish Church), but also a type or image of the future Kingdom of God in the Christian Church, and, like the Church, a type of the Kingdom of God in the glorified Church in Heaven. According to the learned Haneberg, the Jewish Tabernacle in its several divisions and their functions may be taken as an image or symbol of the different stages of the spiritual or religious life of the soul: the Outer Court with the Altar of Holocaust representing the state of purification from sin; the Holy signifying the state of illumination and sanctification; the Holy of Holies indicating the state of perfection, or higher union with God.

2. THE TEMPLE.

1. The *Temple of Solomon* (Fig. 32, p. 204). After preparations on an immense scale had been made by David for the erection of a Temple (1 Par. xxii., xxix), king Solomon, in the fourth year of his reign, the four hundred and eightieth year after the Egyptian bondage, and 1011 before Christ, commenced the building of the first Temple on Mount Moria, where Abraham had built an altar, upon which he was to offer Isaac (Gen. xxii. 2), and where David had also built an altar and brought sacrifice (2 Kings xxiv. 25). In seven (3 Kings vi. 38) years the work was accomplished, and for seven days the people celebrated the consecration of the magnificent edifice. The glory of the Lord filled the Temple, and fire from heaven consumed the burnt offerings (2 Par. v ff.). The Bible gives a double report of the erection and the dedication of Solomon's Temple: 3 Kings v ff., and 2 Par. ii ff.

The Temple, built on the plan of the Tabernacle, but in double dimensions, according to the pattern shown by God to David (1 Par. xxviii. 19), was surrounded by two great uncovered courts: an interior court for the priests, an outer court for the people. The outer court was enclosed within a high wall having four great gates. On the inside of this wall stood the dwelling-houses of the servants of the Temple, and store-houses. In the inner court, which rose above the outer, there stood the great Altar of burnt-offering, twenty cubits square and ten high; the Brazen Sea, a huge basin, five cubits high and eleven in diameter upon twelve brazen oxen, three on each side. To the left and to the right of the Brazen Sea were five smaller movable lavers, or basins, set on wheel-carts, four cubits square and three high, for washing the flesh of the victims. A covered porch (porticus), not unlike a tower, before which stood two hollow pillars of brass four cubits in diameter and ten cubits high, named Jachin and Booz (firmness and strength), led by stone-stairs from the inner court into the Temple proper. This was sixty cubits long, twenty cubits wide, and thirty cubits high; it was built of stone-blocks prepared in the quarries underneath the city. The inside of the walls was covered with cedar-wood, and the whole covered by a wooden flat roof. The floor was made of cypress-

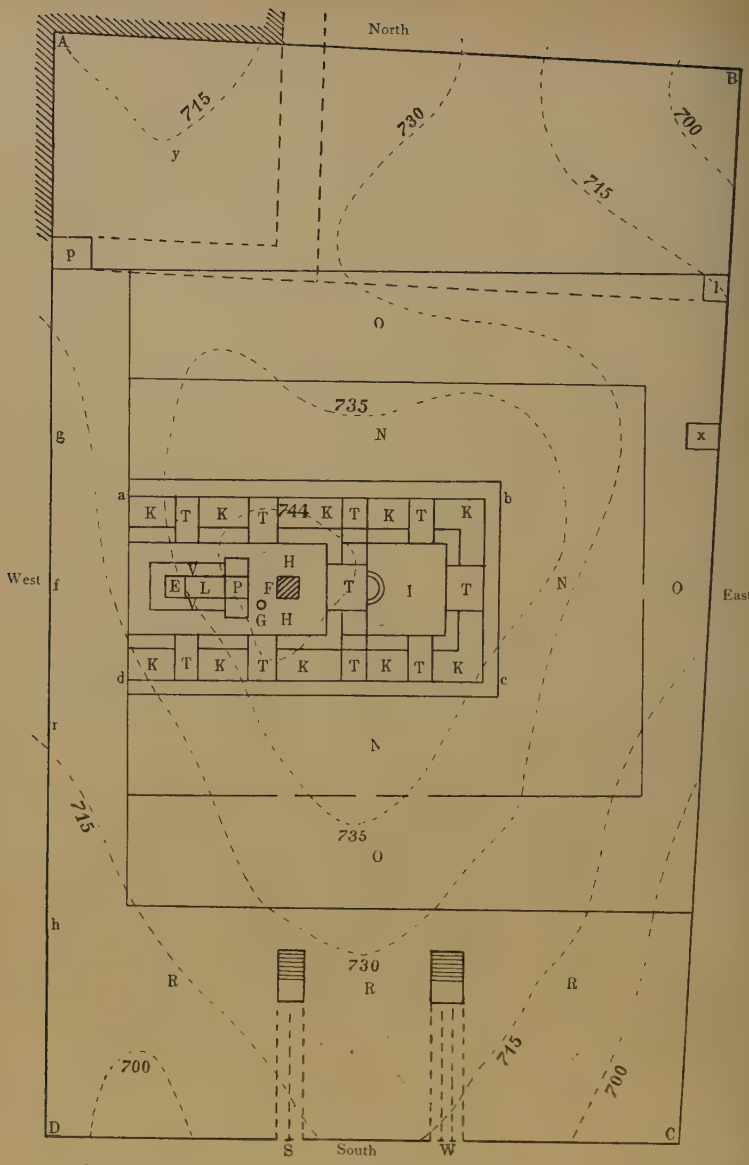

Fig. 32. Plan of Solomon's Temple. (From P. O. Wolff O. S. B.)

wood. Both the walls and the roof were overlaid with gold. A partition of cedar-wood and a richly-gilded door of olive-wood four cubits wide, overhung by a veil of most precious materials, divided the Temple into the Holy of Holies and the Holy. The Holy was forty cubits long. The Holy of Holies measured twenty cubits in length, breadth and height; over it was a superstructure, ten cubits high, in which the contents of the old Tabernacle were preserved. In the Holy stood the golden Altar of Incense, placed in the middle over against the veil; on each side of it stood five tables of Shewbreads and five golden seven-armed Candlesticks, although the twelve loaves were put only on one table, and only one Candlestick was kept burning at a time. In the Holy of Holies there were, besides the Ark of the Covenant, two great Cherubim, ten cubits high, of olive-wood, richly gilded; their wings were extended over the Ark, and their faces turned towards the veil. On three sides the Temple was surrounded with three-storied structures, eighteen cubits high, serving as store-rooms for the vestments of the priests and the utensils of the Temple. Solomon's Temple was destroyed in 588 B. C. by Nabuchodonosor, who carried all its treasures and furniture to Babylon. It had lasted four hundred and sixteen years.

2. *The Temple of Zorobabel.* The second Temple was built after the Babylonian Captivity on the plan of the first, but was greatly inferior to it in its internal arrangements and external magnificence (1 Esdr. iii.—vi). The Ark of the Covenant was missing in the Holy of Holies, although at the destruction of Jerusalem by the Babylonians it had been saved and hidden in a cave of Mount Nebo by the prophet Jeremias (2 Macc. ii. 4 ff.). With the Ark the Shechinah (the glory-cloud) had disappeared. On the place formerly occupied by the Ark there lay a stone, on which the High Priest placed his censer on the great day of Atonement. The Holy contained the Altar of Incense, a table of Shewbreads, and a seven-branched Candlestick; the inner court

Explanation of the Plan on the preceding page 204.

A B C D = Surface of Mount Moria. E = Holy of Holies. H H = Inner Court for priests. I. = Holy. P = Portico. I = Outer Court for people. F = Altar of Holocausts. G = Brazen Laver. T T = Doors. K K = Chambers and Store-rooms. a b c d = Wall with colonnade. N N = Court of Gentiles. O O = Palace Court. y = Citadel. x = Solomon's Throne (?). S W = the double and triple Gates of Hulda. g f r h = Gates.

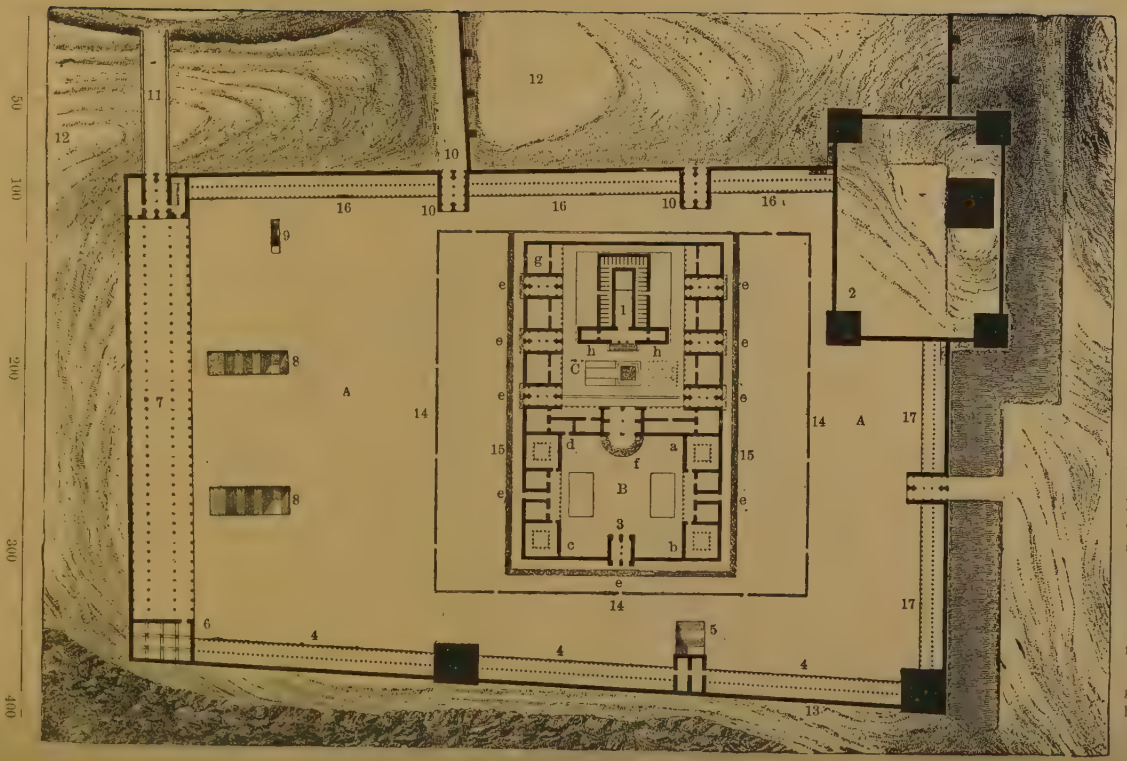
1. Temple.
2. Fortress Antonia.
3. Nicanor (Corinthian or Precious) Gate.
4. Solomon's Porch.
5. Golden Gate.
6. Pinnacle of the Temple.
7. Royal Porch.
8. Hulda Gates (double and triple Gates).
9. Subterranean passage.
10. Gates to the Suburb.
11. Bridge to Upper City.
12. Valley Tyropœon.
13. Valley of the Cedron.
14. Stone fence with inscriptions.
15. Stone steps.
16. Western Porch.
17. Northern Porch.
A = Court of the Gentiles.
B = Women's Court.
C = Priests' Court.
a The chamber for lepers,
b for wood,
c for the Nazarites,
d for wine and oil.
e e the 9 outer doors;
f the 15 steps to the Inner Court.
g Chamber Gazith.
h the 12 Steps to the Temple, and the 2 Columns Booz and Jachin.

Fig. 33. Plan of the Herodian Temple.

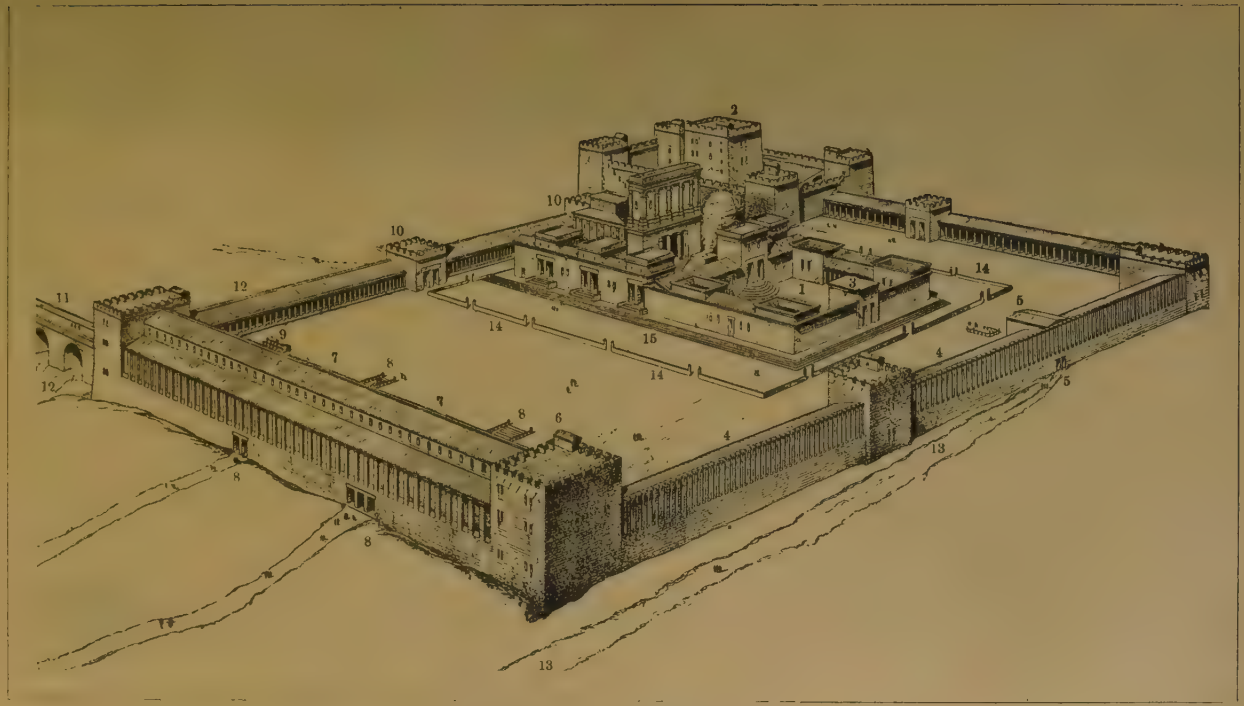

Fig. 34. The Herodian Temple (Bird's-eye view).

contained the Altar of burnt-offering and a Laver. The sacred vessels had also been restored by Cyrus (1 Esdr. i. 7 ff.). The two courts were enclosed with walls and pillared halls. Profaned and desecrated by Antiochus Epiphanes (1 Macc. 1. 23 ff.), this Temple was again cleansed and purified and repaired by Judas Maccabeus (1 Macc. iv. 38 ff.). Under the Maccabees the outer court also was strongly fortified. But, in the storming of Jerusalem by king Herod the Great, in 34 B. C., many porticoes of the Temple were destroyed.

3. *Reconstruction of the Temple by Herod the Great* (Fig. 33 34, p. 206 and 207). In the eighteenth year of his reign, 16 B. C., Herod the Great, who had a passion for building and splendour, in order to gain favour with the Jews, commenced alterations of the Temple which practically amounted to reconstruction. The Temple proper was finished in the course of eighteen months by priests and Levites instructed for the purpose; the courts took eight years to build, and the out-buildings and external decorations were still in hand A. D. 64, when the destruction of Jerusalem by the Romans was already threatening. In the year 26, or according to the received Christian reckoning A. D. 30, the work on the Temple had been going on for forty-six years (John ii. 20). Herod enlarged the Temple square by adding a third great court of five hundred cubits square, the Court of the Gentiles, from which a flight of stairs in the north-west led up to the fortress Antonia. From these steps Paul addressed the people, when the Centurion of the Temple guard had delivered him from the hands of the mob (Acts xxi. 40). Herod also connected the fortress Antonia with the east gate of the Temple by a subterranean passage. The Court of the Gentiles, which served as a market-place, was enclosed within high walls and colonnades, and had several gates: in the east, the *Golden Gate;* in the south, the *Hulda Gates;* in the west, the *Gate to the Suburb.* The southern hall had three naves, and was called the *Royal Portico.* The eastern colonnade contained the synagogue of the Temple, and was named the *Portico of Solomon,* because built on the foundation of Solomon's Temple. Here the Child Jesus was found among the Doctors; here Jesus taught and wrought miracles; here the Apostles and the first Christians still attended the official worship.

The Court of the Gentiles was separated from the other courts by a stone wall three cubits high, with apertures facing the gates. Near these open passages stood pillars with inscriptions in Latin and Greek (Fig. 35), threatening with death the uncircumcised stranger who would enter within the partition wall and enclosure around the sanctuary. The Romans permitted the Jews to execute this punishment even on Roman citizens guilty of this transgression. This punishment the Jews were going to inflict on St. Paul, because he had, as they thought, brought Gentiles into the Temple (Acts xxi. 28 ff.). Beyond this stone wall, stairs of fourteen steps led up from three sides to a *rampart* ten cubits broad, and to the wall, forty cubits high, which enclosed the two courts and the Temple. This wall had nine gates, four to the north, four to the south, and one to the east, the *Corinthian Gate* or the *Beautiful Gate*, with doors made of precious Corinthian bronze. The Beautiful Gate, near which Peter healed the lame man, led by five steps to the Court of the Israelites. This court was divided into two parts: the lower for women, the higher for men. It was surrounded inwards on three sides by a gallery running over columns, from which the women, on great festivals, could assist at the sacred functions. Below the galleries were fixed thirteen offertory boxes, whence the court of the women was also called the *Gazophylazium*, i. e. treasury. Here Jesus praised the offering of the poor widow, and here the Jews threatened to stone Him.

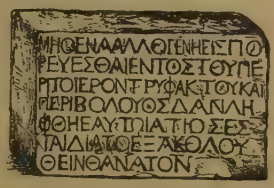

Fig. 35. Plate with inscription of the Herodian Temple. Constantinople Museum.

From the Court of the Women fifteen steps of semicircular stairs led up through the magnificent Nicanor gate to the Priests' Court, which surrounded the Temple on all sides and contained the Altar of burnt-offering. Under the interior colonnade were places for the singers and musicians of the Temple, for the twenty-four elders, and for those who took part in the sacrifices. The remaining room, somewhat higher, was exclusively reserved to the priests. From the Priests' Court twelve stairs led, through a porch surrounded by a huge superstructure, into the Temple-house. This was built of huge square blocks of white marble,

had a low roof with gables, richly gilt, and rose one hundred and twenty cubits above the Temple-square. Like Solomon's Temple, it had the three-storied out-buildings on three of its sides. The interior remained unchanged. The Holy contained the Altar of Incense, a golden Table of Shewbreads and the Seven-branched Candlestick. The Holy of Holies was separated from the Holy by a double veil, which, at the death of Jesus, was rent in two from top to bottom (Mt. xxvii. 51).

Herod's magnificent Temple was hardly finished, when Christ's prediction of its destruction was fulfilled; the Roman legions took Jerusalem by storm in August A. D. 70, and burnt the Temple to the ground. The golden Candlestick, the Table of Shewbreads,

Fig. 36. Relievo of the Arch of Titus at Rome with the holy vessels of the Temple.

the Altar of Incense and the Book of the Law were carried in triumph through Rome with the captive Jews, as the sculptures on the triumphal Arch of Titus show to this day (Fig. 36).

3. THE SYNAGOGUES.

The Synagogues originated during the Babylonian captivity, where, as public meeting-places for prayer and instruction, they replaced the Temple. They were always built on the plan of the Temple, and stood mostly on elevated sites, but frequently also near water courses to facilitate the customary ablutions. They always pointed at the direction of Jerusalem. In later times each important colony in foreign lands had its synagogue, for instance Salamis and Antioch (Acts xiii. 5—14), Iconium (ib. xiv. 1), Thessalonica, Berea, and Athens (ib. xvii. 1, 10, 17), Corinth and Ephesus (ib. xviii.

4, 19, 25). St. Paul, Barnabas, Mark, Silas, and Apollo preached in the synagogue of Damascus (Acts ix. 2, 20). Greater towns like Jerusalem had several synagogues for the several nationalities of worshippers (Acts vi. 9). In Palestine every town, like Nazareth, Capharnaum, had its own synagogue (Acts xv. 21). A ruler (Acts xviii. 8, 17; Mk. v. 35 ff.; Lk. viii. 41, xiii. 14) and the ancients or elders of the synagogue formed a kind of council with jurisdiction over the synagogue and its members. They had the administration of the synagogue, arranged the order of the religious services, decided cases of quarrels and contentions, and imposed fines and punishments. Other functionaries were a leader of the prayers and a reader with a servant who handed him the rolls to be read (Lk. iv. 20).

The most common form of the synagogue was rectangular. The part of the building nearest the door was usually reserved for the women (a separation, based by the rabbis on Zach. xii. 12 ff.); then came the part of the men; then further up the elevated place or platform for the rulers, the elders, the clerks, and the readers. In the body of the building were chairs for the people (Mt. xxiii. 6). Near the posterior wall was the ark or chest containing the roll or "the law", which was usually covered by a veil, a reminiscence of the Holy of Holies. The Jews were accustomed to assemble in the synagogue on every Sabbath day (Mk. i. 21; Lk. iv. 16, 31, xiii. 10; Acts xiii. 27, xv. 21) for prayer and reading of the Scriptures when doctors of the law would interpret the law and the prophets. With the consent of the ruler of the synagogue anyone present could arise and address the assembly commenting upon the passages read (Lk. iv. 16 ff.). Sometimes the ruler would request someone present to speak (Acts xiii. 15). The custom ceased in the second century, when preaching was reserved to the elders or the rabbis.

The sacred books read in the synagogues were, besides the law and the prophets, the five *Megilloth* or rolls, that is: the book of Ruth, the Canticle of Canticles, the Lamentations of Jeremiah, the Preacher, and the book of Esther. The volumes used for public reading were rolls of parchment.

To be cast out of the synagogue was a very great and serious punishment (John ix. 22, xii. 42, xvi. 2); offenders were sometimes beaten and flogged in the synagogue (Acts xxii. 19, xxvi. 11).

The synagogues were of great assistance in the spreading of Christianity, as Christ Himself (Mt. xiii. 54; Lk. iv. 15; Mk. vi. 2; John xviii. 20) and the apostles made use of them for instructing the people.

B. HOLY FUNCTIONS.

1. THE CIRCUMCISION. PROSELYTES.

1. *Circumcision,* practised also by some heathen nations as a religious rite, was commanded by God to Abraham (Gen. xvii. 10 ff.), as a sign of the Covenant He had made with him and his seed, and as a pledge on God's part that in Abraham's seed all the nations of the earth should be blessed, and on the part of Abraham's posterity that they would be His people by conforming to His Law. This command was repeated in the Law of Moses (Lev. xii. 3). It was performed on all male Israelites eight days after birth, and at the same time a name was given to the child, just as on a like occasion the name of Abram was changed by God to Abraham (Gen. xvii. 5). The ceremony of circumcision was performed at home, by the father, mother or any other person. The instrument used was a knife of stone, later, of glass or iron. All the Jews who left Egypt were circumcised; but those born during the journey were not, and the ceremony had to be performed with all of them, before the Lord would lead them into the Promised Land (Jos. v. 2, 8). Circumcision was the sign of full membership in the chosen people of God, and carried with it the right of partaking in the promises of God and the blessings of the Messiah, but also the obligation of practising the whole law. It was the great mark by which the people of God were distinguished from the Gentiles, who were, in consequence, simply designated as the uncircumcised. The first Christian converts from Judaism clung tenaciously to the rite, and even tried to force it upon the converts from paganism. It needed all the authority of the Apostles to oppose this false doctrine (Acts xv., xxi. 25; Gal. vi. 12 ff.; Rom. ii. 25 ff., iv. 10 ff.).

2. Pagans converted to Judaism were called *Proselytes* (1 Par. xxii. 2; Ez. xiv. 7; Mt. xxiii. 15; Acts ii. 11). The stranger desirous of being fully adopted into the Jewish commonwealth had to embrace the Jewish religion and be circumcised (read

the story of Achior, Judith v. 5 ff., and xiv. 6); only then was he the same "as he that is born in the land" (Ex. xii. 48, 49). These converts from paganism were, in later times, called "Proselytes of Justice" or of the Covenant, to distinguish them from the "Proselytes of the gate" (so called because allowed to come to the gate of the inner court of the Temple) who renounced paganism and accepted the Jewish belief in God, but did not receive circumcision. These Proselytes of the gate were forbidden to eat of the paschal lamb (Ex. xii. 43, 45), but they were allowed to go to the Temple and to have sacrifices offered for themselves. They were bound to observe the so-called seven laws or commandments of Noah; namely, to abstain from blasphemy, idolatry, murder, incest, robbery, rebellion, and the eating of blood or bloody meat. Such Proselytes were probably the "God-fearing men among the Gentiles" and "strangers who served God", sometimes mentioned in the New Testament (John xii. 20; Acts x. 2, xiii. 43); also the eunuch from Egypt (Acts viii. 27 ff.), and Lydia (Acts xvi. 14). Ammonites and Moabites were never to be admitted as Proselytes of Justice ("to enter into the Church of the Lord"); Edomites and Egyptians only after the third generation (Deut. xxiii. 2—8).

3. The circumcision of the Child Jesus (Lk. ii. 21) fulfilled the typical meaning of the Old Testament circumcision, inasmuch as it marked Him as the promised seed of Abraham, the Saviour, as the name Jesus attributed to Him indicates. Christians are advised by St. Paul to be circumcised spiritually. "In Whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision of Christ" (Col. ii. 11). The Old Testament circumcision was certainly a prophetic image or type of the Christian Baptism but it did, of itself, neither remit original sin nor bring man into spiritual union with God; it only indicated the spiritual sanctification, and externally incorporated the Jew with God's people. Baptism takes away original sin, confers sanctifying grace, and incorporates the recipient into the mystical Body of Christ. As circumcision separated the Jew from the Gentile, so Baptism separates the Christian from the non-Christian. Without circumcision a person could not partake of the other Jewish sacraments; so Baptism is the first condition of receiving the other Christian

Sacraments. Circumcision left the mark of the children of Abraham in the flesh; Baptism imprints an indelible character in the soul. The circumcised were bound to the whole Law; so the baptised are bound to observe the Christian Law.

2. PIOUS OBSERVANCES.

1. *Prayer,* in its different forms of petition, praise, and thanksgiving, is a natural and necessary manifestation of everyone that believes and hopes in God. Hence we find frequent mention of private prayers in the earliest books of the Bible; Enos (Gen. iv. 26), Henoch (Gen. v. 22), Noah and the patriarchs, Job, Moses, Josue, Samuel, David, and the prophets are all men of prayer. Prayers were offered in the house and on the field, in the valleys and on heights, but especially in groves, where an altar was set up and sacrifice offered. The positions mentioned are: standing with the head bowed, or kneeling on one or both knees, with hands raised to heaven and arms extended, or prostrate on the floor, etc. Although there are only two public prayers mentioned: that on the day of expiation (Lev. xvi. 21 ff.), and that at the offering of first-fruits and tithes (Deut. xxvi. 2 ff., 12 ff.), yet there can be no doubt that with the public singing of Psalms were also joined public prayers (1 Par. xxiii. 30; 2 Par. xxix. 27 ff.; Lk. i. 10). The daily blessing over the people may be considered as a public prayer (Num. vi. 24 ff.). No special time is mentioned for public prayer. However, there seem to have been regular hours when the people would go to the Temple to pray: in the morning, at noon, and in the evening (Ps. liv. 17, 18; Dan. vi. 11; ix. 20 ff; Acts iii. 1, 9; x. 2, 3). According to Jewish tradition, during the exile, when the daily sacrifice could not be offered, it was supplied by public prayer in the morning and the evening.

2. *Fasts.* There was one public fast prescribed by the Mosaic Law, on the day of expiation (Lev. xvi. 29, 30; xxiii. 27 ff.). But national fasts were sometimes ordained by public authority after defeat by the enemy (Judg. xx. 26; 3 Kings xxi. 9, 12; Baruch i. 5), or in public expiation of a common offence (1 Kings vii. 6), or in case of a plague (Joel i. 14), or to gain God's favour and avert His wrath (2 Par. xx. 3; 1 Macc. iii. 47; Judith iv. 7). Zacharias mentions four national fasts that were regularly kept in the

fourth, fifth, seventh, and tenth month (vii. 3, 5; viii 19). They were held on the ninth of Tammuz because of the taking of Jerusalem by Nabuchodonosor (Jer. lii. 6, 7); on the tenth of Ab because of the destruction of the Temple by Nabuzardan (Jer. lii. 12, 13); on the tenth of Tebeth because of the beginning of the siege of Jerusalem (Jer. lii. 4); on the third of Tishri because of the murder of Godoliah (Jer. xli. 2). See also 4 Kings xxv. No fasts were kept on the Sabbath, on feast-days or the new moons (Judith viii. 6). Private fasting is frequently mentioned in the two Testaments. Sometimes it would last even for three and seven days. Fasting was often made harder by wearing a sackcloth, putting ashes or earth on the head, opening the dress and abstaining from washing and anointing. Abstinence from strong drinks and meat was also practised by the Jews (Jer. xxxv; Dan. i. 8, x. 3; Mt. iii. 4).

3. *Vows* as religious acts are often mentioned in Holy Writ. The first mentioned is Jacob's vow (Gen. xxviii. 20 ff.); others are those of Jephte (Judg. xi. 30), Anna (1 Kings i. 11), Absalom (2 Kings xv. 8), the Rechabites (Jer. xxxv.). The Law of Moses did not command the *making* of vows (Deut. xxiii. 22), but the *fulfilling* of the vow made (Deut. xxiii. 21; also Num. xxx. 3; Prov. xx. 25; Eccl. v. 4). Vows of dependent persons, as children, wives, slaves, became valid only by the (at least silent) consent of the father, husband, or master (Num. xxx. 4 ff.). A man could vow to the Lord himself or persons and property belonging to him, except the first-born either of man or of beast. But everything thus vowed to God, except animals fit for sacrifice, could be redeemed at a valuation to be fixed in each case by the priest, according to the rules laid down in the Law (Lev. xxvii). Persons not redeemed became by this vow servants of the Temple. This vow seems to have been usually made by the words spoken over the object or person vowed: "This is *Corban*", that is, a gift to God. The Pharisaic casuistry that led to great and sinful abuses in this matter was severely reprimanded by Christ (Mk. vii. 11; Mt. xv. 3 ff.).

A very peculiar vow was that of the Nazarites, which is fully described in Num. vi. It was either for life (perpetual) or for a limited time, at least thirty days (temporal). Nazarites for life were Samson (Judg. xiii. 5, 7), Samuel (1 Kings i. 11), and St. John

the Baptist (Lk. i. 15 ff.). St. Paul was a temporary Nazarite (Acts xviii. 18; xxi. 23 ff.). The Nazarite was forbidden to cut his hair, to touch a dead body, and to drink intoxicants. There must have been many Nazarites at the time of the Maccabees (1 Macc. iii. 49).

4. *Oaths*, as an appeal to God as witness to the truth of an assertion (assertive oath), and a pledge to the fulfilment of a promise (promissory oath), were in frequent use long before Moses. We read of the solemn oaths of Abraham (Gen. xiv. 22; xxi. 24), Eleazar (Gen. xxiv. 2, 3, 9), Isaac (Gen. xxvi. 31), Esau (Gen. xxv. 33), Jacob (Gen. xxxi. 53), Joseph (Gen. xlvii. 31). Swearing falsely, or by false gods, was severely prohibited in the Law (Ex. xx. 7, xxiii. 13; Lev. xix. 12; Deut. x. 20; Zach. v. 3, viii. 17). The form varied, e. g.: by the Lord God; as the Lord liveth; God judge between us; the Lord do so and so to me if, etc.; so do God to me and more also if, etc.; the Lord liveth and thy soul liveth. In later times, oaths were not only by the name of God, but also by the works of God, by the Temple, by the Altar, the City, by one's life, or soul, or head, etc. Some of these oaths the Pharisees declared not binding; hence the reprimand of our Saviour (Mt. v. 33, xxiii. 16 ff.). In a judicial oath the formula was usually pronounced in form of a question by the judge to which the accused had simply to answer "Yes" or "No" or "Thou hast said it" or „Amen" (Mt. xxvi. 63, 64).

3. OFFERINGS.

There were many and divers offerings prescribed by the Law which were not directly destined to serve for the sacrifice, but to help to support the priests and the sanctuary.

1. According to God's Law made known to Moses, the *first-born male of man or of animal* belonged to the Lord and had to be offered to Him. By this law the Jews were to be reminded of their deliverance from Egypt, and that the whole people belonged to God (Ex. xiii. 2; Num. iii. 13). Every first-born male child had to be redeemed by the payment of five shekels (Ex. xiii. 13; Num. viii. 17, xviii. 16), to be given to the priests. The first-born of clean animals had to be offered in sacrifice, if fit for it; some parts were burnt, the rest was to be eaten by the priests and the owner (Deut. xv. 19 ff.; Lev. xxvii. 26). If it were not

qualified for the sacrifice, the whole animal went to the priests. The first-born of unclean animals had to be redeemed by money (Deut. xiv. 25 f.; Lev. xxvii. 27).

2. The *first-fruits of the plants and trees* mentioned in Deut. viii. 8; 2 Par. xxxi. 5, had to be offered to the priests (Ex. xxiii. 19; Deut. xviii. 4; xxvi. 2 ff.). Moreover, on the second day of the Pasch, all the people had to bring a sheaf of the first new barley to the altar; seven weeks later, on the feast of Pentecost, they had to offer in the house of God two loaves of the first bread baked of the new flour. Even a part of the wool of the first shearing of the sheep had to be offered in the Temple (Deut. xviii. 4). All these offerings were the priests' dues (Deut. xviii. 3). There was a singular law regarding the firstlings of fruit-trees (Lev. xix. 23).

3. The *tithes* to be paid to the levites consisted of one tenth of the products of the soil, of fruit-trees, and of cattle; that is, the tenth which all Israelites were obliged to offer, every year, to God as their King (Num. xviii. 20 ff.); but they were allowed to redeem this tenth by paying the money-value of it; adding, however, one fifth of this value. From this tenth, the levites, for their part, had to hand again one tenth to the priests. The second tithe was taken from the remaining nine tenths of grain, oil, and wine, and had to be brought to Jerusalem in kind of its money-value. There, it was used as a peace-offering and festive meal, to which the levites had to be invited (Deut. xiv. 27). Many writers infer from Tob. i. 7 that there was a third tithe, to be gathered every third year, as described in Deut. xiv. 28, xxvi. 12 ff. It was the tithe for the poor, and was distributed in the different cities and towns of the land. Others think this is only a different use (every third year) of the second tithe.

Tithes were given by Abraham (Gen. xiv. 20) and promised by Jacob (Gen. xxviii. 22) long before Moses. Christ upbraids the Pharisees for unjustly extending the law of tithes (Mt. xxiii. 23).

4. The annual *Temple-tax*, based on Ex. xxx. 11 ff., and mentioned in 2 Par. xxiv. 6, was half a silver shekel, which was to be paid also by the Jews living outside of Palestine. In regard to all these oblations it must be observed that nothing, obtained unjustly or in a sinful manner, could be offered to the Lord (Deut. xxiii. 18).

4. SACRIFICES.

1. NATURE AND OBJECT. Sacrifice, as an act of divine worship, goes back in a continuous line to the beginning of the world, as appears from the sacrifices of Cain and Abel, of Noah and the patriarchs, of Melchisedech and Job. Many writers believe that this form of divine worship, where an object belonging to man is substituted on his own place and by an actual or virtual destruction given up to God, has been revealed to man by God, particularly the form of bloody sacrifices. These express more fully the solemn acknowledgment of God's dominion over life and death, the idea of death introduced by sin, and the necessity of reconciliation with God. The bloody sacrifice in the utter destruction of a life offered up to God is the most perfect external profession of adoration and submission, petition and thanksgiving, expiation and reconciliation. If even among pagan nations bloody sacrifices held the highest place in religious worship, it may be attributed to the same original revelation which, by tradition, found its way among those nations. It cannot be denied that in God's wonderful design all these sacrifices pointed typically to the one bloody sacrifice of Christ. As the Jewish nation was specially elected by God to be an exact type and figure of the Christian dispensation, no other nation upon earth had such a fully and systematically developed order of sacrifices. God Himself established that order in all its details through Moses. The great number and variety of sacrifices in the Old Testament, together with their uninterrupted continuity, were thus to keep alive in the people the expectation of the coming Messiah, or Saviour; and at the same time to preserve them from the many superstitions of the surrounding Gentiles.

2. DIVISION. Among the sacrifices of the Mosaic Law, we distinguish the bloody and the unbloody, together with libations. The victims of bloody sacrifices were sheep, goats, oxen, cows, calves, pigeons, turtle-doves, and sparrows. The victim had to be free from all bodily defects, and was to be neither too young nor too old. Only male victims could be offered as a holocaust. Hence all animals were examined by the priest before they could be offered.

In all bloody sacrifices there were the following most significant acts: the imposition of hands upon the animal by the person offering (to indicate its being substituted for man himself); the killing of the animal by the priest; the sprinkling and outpouring of the blood upon or around the altar, or towards the veil of the Holy of Holies; the burning and the eating of the victim.

With regard to the end and object of bloody sacrifices, they were divided into three: the *burnt-offering*, the *peace-offering*, and the *sin-offering*.

a) The burnt-offering is also called holocaust, whole-burning, because all the flesh was consumed by fire after the blood had been poured out round the altar (Lev. i.). The holocaust is the most perfect form of sacrifice; its principal object is to *adore* God and to honour Him as the supreme Lord of creation. A holocaust might be offered separately and by itself, but no other bloody sacrifice was offered without a holocaust; even of the unbloody sacrifices a small part of the flour or cakes was burnt on the outer altar.

b) Peace-offerings (Lev. iii. 1 ff.; vii. 11 ff., 28 ff.; xix. 5 ff.; xxii. 29 ff.) were either *thank-offerings* or *votive-offerings* or *impetratory offerings*. The blood of the victims was poured out around the altar as in the holocaust, but only the fat was burnt, the remaining meat was eaten at the sacrificial meal: the shoulder and breast by the ministering priests, the other parts by the persons who offered the sacrifice, together with their families and servants. In a sacrifice of thanksgiving, the sacrificial meat had to be eaten the same day; in the votive and impetratory sacrifice, the meal must be continued on the second day, but no longer. This meal was to be taken in the place of the sanctuary; that is, at least, within the holy city. All those partaking of the sacrificial meal were to be legally clean.

c) The sin-offerings were twofold; one was offered to *atone* for sins of individuals or of the whole nation, committed by error, forgetfulness, or indeliberation. This is called the *sin-offering* in the stricter sense. The other was offered for greater misdeeds, especially for injuries done to others. This was called the *trespass-offering*. The fat of the victim alone was burnt on the altar; the remainder was either consumed by the priests in the

inner court as sanctified meat, or, if the sacrifice was offered for a special sin of the community or the priest himself, was burnt outside the camp or town. In the latter case, the inner (golden) altar and the veil of the Holy of Holies were sprinkled seven times with blood. Hence these sacrifices were called the *inner sacrifices;* the others, the *outer sacrifices.* The different sin-sacrifices may easily be divided into three classes: those appointed 1. for certain feasts; viz. the New Moon, at the Pasch and on Pentecost (Num. xxviii. 15, 22, 30), New-Year's day and the day of the great expiation (Num. xxix. 5, 11; Lev. xvi. 5); 2. in legal purifications from certain physical conditions or states considered as consequences of the sinfulness of human nature (Lev. v. 3, 5 ff.; xii. 6, 8; xiv. 19; xv. 15; Num. vi. 10 ff.); 3. in cases of legal or moral transgressions (Lev. iv. 14, 25, 28; v. 1 ff.). Trespass-sacrifices are those mentioned in Lev. v. 15; vi. 1 ff., 17 ff.

Unbloody sacrifices consisted of the ears, grains, or flour of wheat or barley. There were unleavened cakes, some thick, and others thin, some baked in the oven, others roasted in the pan; finally, raised bread. They were always mixed with oil and accompanied with salt and incense, the latter to be burnt. Honey (symbol of sensuality) and leaven (symbol of corruption) were not allowed in sacrifices. The libations consisted in wine and oil. Every holocaust and peace-sacrifice was accompanied by an unbloody sacrifice and libation as an integral complement. This was not the case with the sin-sacrifice. To the class of unbloody sacrifices belong a) the offerings of the sanctuary, viz. the shewbreads, the daily burning of the incense on the golden altar, the perpetual burning of oil on the golden candlestick; b) the daily oblation, morning and evening, of flour tempered with oil and fried in the pan, to be wholly burnt on the outer altar by the High Priest (Lev. vi. 20 ff.); c) the unbloody sin-offering of the very poor, consisting of about two quarts of flour.

3. EXTRAORDINARY SACRIFICES. There were some sacrifices differing considerably in matter and ceremony from the regular sacrifices. Such are the sacrifice a) of the Paschal lamb; b) of the two he-goats on the day of expiation; c) at the ordination of priests (Lev. viii.) and levites (Num. viii.); d) at the purification of lepers; e) at the trial of jealousy (Num. v. 25 ff.); f) at the end of the nazaritism (Num. vi.); g) of the red cow or

heifer (Num. xix.). To these may be added the great sacrifices at the dedication of the people in the desert (Ex. xxiv. 4 ff.) and of the Temple (3 Kings viii. 62 ff.).

All these sacrifices of the Old Testament had only a figurative, typical character in preparation for the One Sacrifice of the New Testament. Their aim was to awaken in the faithful Israelite the consciousness of his sins, and the hope and desire for the Redeemer. By this sorrow and repentance for sin, and the belief and hope in the coming Messiah, the Jew would be justified, not by any sanctifying power of the sacrifices offered. Remission of sin and sanctification were granted in virtue of the bloody sacrifice of Christ on the Cross, prefigured by the bloody sacrifices of the Jews, while their unbloody sacrifices were as many types of the unbloody sacrifice of the Eucharist.

The blessing of the priest after the second daily sacrifice of incense was as follows: "May the Lord bless and protect thee; may He show thee His merciful face. May the Lord turn His face upon thee and grant thee peace."

5. LEGAL PURIFICATIONS AND ABSTINENCE.

1. PURIFICATIONS. Certain states or conditions of the human body, whereby sin and its dire influence and consequences appear more clearly and more forcibly, were in the Mosaic Law considered to defile man. He became thereby "unclean" before the Lord, and was deprived of the benefits and privileges of the Covenant. Hence he had to be purified from this legal uncleanliness, before he could again partake of the rights of an Israelite. Those states were death (the sting of death is sin, Rom. v. 12 ff.); leprosy (representing sickness caused by sin, and being an image of the spiritual devastation wrought by sin); some normal and abnormal physiological functions (where sinful lust still shows its power over man (Gen. iii. 7; cf. Rom. vii. 5); and lastly, childbirth (reminder of God's curse upon Eve, Gen. iii, 16, and of the sinful progeny of children of wrath, Eph. ii. 3). The many kinds of legal or ceremonial uncleanness may be traced directly or indirectly (by contact or communication) to one of the four causes mentioned. As there was a difference of degree or intensity in their legal defilements, so it was in regard to length of duration and extent concerning place and persons. Hence,

also, the different forms of legal purifications. In some cases, after the cause had ceased, the uncleanness continued as long as seven days, in the case of the birth of a girl even fourteen days. In all purifications there was a washing with water; sometimes it required a strong preparation, as lie; sometimes it was accompanied by sprinkling of blood and by sacrifice. The priests alone were to judge of such uncleanness, and the required kind of purification.

a) A *dead human body* defiled for seven days the tent or house wherein it lay, all open vessels in the house, all persons in the house, and all who partook of the funeral meal, all clothes and matter that touched the body (Num. v. 2 ff.; ix. 6 ff.). Priests and Nazarites were to be specially careful to avoid this defilement (Lev. xxi. 1 ff.; Num. vi. 6, 7). Persons and things were purified by being sprinkled with water and the ashes of the red cow on the third and seventh day, and by washing their bodies and clothes (Num. xix. 14 ff.). The carcass of an animal, clean or unclean, also defiled man (Lev. xi. 24—43; xvii. 15).

b) *Leprosy* is clearly described in Lev. xiii. Full details of the peculiar rite of its purification are given in Lev. xiv. After the cure, which was verified outside the town or camp by a priest, the patient was declared clean, by a symbolical action with two birds and the sprinkling of blood with a sprinkler made of a bunch of hyssop fastened to a cedar stick by a scarlet thread. He then went through several ablutions, and after seven days brought his offering to the altar; namely, a male lamb without blemish as guilt-offering, a ewe-lamb without blemish and a sextary (log) of oil for the trespass-offering, a ram without blemish for a holocaust, and the offering usual with the holocaust of three tenths of an Epha of oil and fine flour mixed. The poor offered a dove instead of the holocaust, but were bound to the full guilt-offering. All these offerings were made at the entrance of the women's court at the Beautiful gate, and received by the priest on duty. There was also a leprosy of garments (Lev. xiii. 47 ff.) and even of houses (Lev. xiv. 33 ff.), and corresponding purifications.

c) The law concerning other defilements (Lev. xv.) and the subsequent purifications must have exerted a powerful influence upon the morals of the people.

d) The law of *child-birth* (Lev. xii) deserves special mention, as it explains some passages concerning the Mother of Christ (Lk. ii. 24). A mother was legally unclean for seven days after the birth of a boy, and for fourteen days after the birth of a girl. Moreover, after these days she was still excluded from the sanctuary or the Temple for thirty-three days in the first case, and for sixty-six days in the other. After that time mothers were bound to purify themselves by the offering of a turtle-dove or a young dove as sin-offering, and of a yearling lamb as burnt-offering. If the mother was poor, she was allowed to offer two turtle-doves or two young doves, the one as sin-offering, the other as burnt offering. The very poor brought a small meat-offering. In case the new-born child was a first-born son, the mother, on the day of her purification, had to offer it to God in the Temple, and to redeem it from the obligation of personal service in the Temple by an offering of five pieces of silver (Num. xviii. 15 f.).

2. ABSTINENCE FROM CERTAIN FOOD. The law referring to this important part of Mosaic observances is found in Lev. xi. and Deut. xiv. There are two distinct prohibitions: that of unclean food, and that of food which was either sacred to the Lord or else an abomination before Him.

The distinction between clean and unclean food is based upon nature, and is known to all but the most uncultured nations. In the Old Testament, at the time of the Deluge, the distinction between clean and unclean animals is mentioned as known (Gen. vii. 2). After the Deluge (Gen. ix. 4), God prohibited specially the eating of meat with blood. The Mosaic Law went much further (Lev. xi.; Deut. xiv.); it declared as unclean among quadrupeds whatsoever had not a divided hoof or did not chew the cud; among fishes, whatever had not fins and scales; among birds, twenty-one kinds that mostly live on prey or carcasses; finally, all insects and creeping animals except four kinds of grasshoppers. The meat of clean animals which died naturally or were torn to pieces by wild beasts became unclean. To the second class of forbidden food belonged a) blood and also meat with its blood, because with blood atonement and expiation was to be made on the altar (Lev. xvii. 10 ff.); b) those fatty parts of an animal which were taken from the sacrificial victims and burnt on the

altar (Lev. vii. 23, 25); c) food that had been offered to idols or false gods (Ex. xxxiv. 15; Acts xv. 29); d) a kid boiled in the milk of his dam, probably as an idolatrous practice (Ex. xxiii. 19); e) everything of the harvest, before the first-fruits had been offered (Lev. xxiii. 14); f) the fruit of the trees of the first three years, which was unclean, because only the fourth year's growth could be offered as first-fruits to God (Lev. xix. 23 ff.); g) the crop of various seeds sown in a vineyard belonged to the Lord (Deut. xxii. 9).

It is remarkable that no mention is made of the consequences of transgressing the law of unclean food. Only the eating of blood was punished with death (Lev. vii. 27).

These Old Testament laws regarding forbidden food were of great practical importance, as they constantly reminded the Jews that, being the chosen people of God, they might not walk in the ways of the Gentiles. At the time of Christ, rabbinical interpretation had made these food-regulations much more stringent and cumbersome than the Lord had intended; hence the frequent disapproval by Christ of this pharisaical severity. A great dispute arose about the obligation of these laws upon the newly-converted Christians. It was definitely decided by the Apostles in the Council of Jerusalem (Acts xv. 29).

C. HOLY PERSONS.

1. PRIESTS AND LEVITES.

1. It is to be observed that the whole Jewish nation is repeatedly called by God a holy nation and a priestly kingdom (Ex. xix. 6; Lev. xx. 26; Deut. vii. 6; xiv. 2, 21), because this people was especially set apart from other nations by God to be His own, by preserving among its members the knowledge and worship of the true God, and by bringing the blessings of the Messiah to the other nations. Hence every Israelite was considered to be sanctified unto the Lord. Hence, also, idolaters were not to be tolerated among them.

In place of the first-born of Israel, God, through Moses, took for Himself the tribe of Levi as a hereditary priesthood (Num. iii). It was divided into three classes corresponding to the three sections of the Tabernacle: the *High Priest*, who alone was allowed once

a year to enter the Holy of Holies; the *Priests*, who entered the Holy; and the ordinary *Levites*, who did not go beyond the inner court. The priesthood was confined to the families of Aaron and his sons (Num. iii. 10), Aaron himself being made High Priest, an office which henceforth followed the right of primogeniture (Num. xx. 28; Judg. xx. 28). Aaron and his sons were solemnly consecrated priests by Moses (Ex. xxix.; Lev. viii.); afterwards priests were consecrated simply by investiture with the sacerdotal garments; the High Priest, by investiture and holy unction. The levites were ordained for their service by a different ceremony (Num. viii.). The priests and levites derived their living from the sacrifices, offerings of first-fruits, and tithes. God confirmed the authority of the Aaronic priesthood by the punishment of the rebellious Core, Dathan, and Abiron (Num. xvi.) and by the miracle of Aaron's budding rod (Num. xvii.).

2. The ordinary *levites* were not allowed to do the strictly liturgical works; they were merely to serve and assist the priests and take charge of the things belonging to the Tabernacle (Num. viii. 15, 22, 26). The different orders and classes of levites had to obey their respective prefects or princes (Num. iii., iv., viii.). They had to serve from their twenty-fifth to their fiftieth year of age (Num. viii. 24, 25). When on duty, they wore a white linen dress. David re-organized the whole body of levites, from the age of thirty and upwards (1 Par. xxiii. 3), later on also from twenty years old (1 Par. xxiii. 27), into four divisions, viz. 24000 for the ministry of the house of the Lord, 6000 as overseers (genealogists, chroniclers, or scribes) and judges, 4000 as porters and watchmen, and 4000 as singers and musicians. Those destined for the ministry and the choir were again divided into twenty-four classes, whose order for duty was decided by lot (1 Par. xxv. xxvi). The levites were aided in the more difficult work by the servants or slaves of the sanctuary; that is, by persons who either consecrated themselves to the service of the Temple, or were forced into it (Jos. ix. 27; 1 Par. ix. 2, 14 ff.; 1 Esdr. ii. 43; viii. 20; 2 Esdr. iii. 26). These servants were called *Nathinites* (Esdr. ii. 58, 70; viii. 20). Like the priests and the levites they were free from taxation (Esdr. vii. 24). Strangers uncircumcised in heart and in flesh were not allowed to serve in the sanctuary (Ez. xliv. 7 ff.). Mention is also made of women serving at the

Fig. 37. Priest.

door of the sanctuary (Ex. xxxviii. 8; 1 Kings ii. 22).

3. *Priests,* to be qualified for their office, were to be thirty years old (later only twenty) and to be free from the irregularities and corporal defects pointed out in Lev. xxi. 16 ff. During the actual service they were to abstain from wine and every intoxicating drink (Lev. x. 9), and from conjugal intercourse. They were not allowed to marry a non-Israelite or a divorced woman (Lev. xxi. 7). The sacred vestments to be worn by the priests (Fig. 37) when engaged in the sacred functions were: 1) linen drawers or breeches; 2) a linen tunic reaching to the ankle; 3) a girdle (later richly embroidered); 4) a mitre or pointed turban made of linen (Ex. xxviii. 40 ff.). They had to serve bare-footed (based on Ex. iii. 5). There were two priestly families, descended from Eleazar and Ithamar, the younger sons of Aaron; the two elder ones having been struck dead by the Lord (Lev. x. 1 ff.). David (1 Par. xxiv.) divided the priests into twenty-four courses or classes who performed the weekly services in turns; particular functions were assigned by lot, such as sacrificing on the altar of holocausts, lighting and trimming the lamps on the golden Candlestick; renewing the shewbreads on the Sabbath; offering on the altar of incense the daily morning and evening sacrifice of incense. Of the twenty-four classes of priests only four returned from the Babylonian Captivity; these were again divided into twenty-four classes with the old names. The first was that of Joarib, to which belonged Mathathias the Hasmonæan (1 Macc. ii. 1); the eighth was that of Abias, to which belonged Zachary, father of John the Baptist (Lk. i. 5). All liturgical functions, except praying and chanting, belonged exclusively to the priests (Num. xviii. 7).

4. The *High Priest* (Fig. 38) enjoyed a peculiar dignity and influence over all others. The supreme administration of sacred

things belonged to him; he was supreme judge of all controversies regarding the Law. Besides the qualifications demanded of priests, the High Priest had, moreover, to observe still more strictly the rules of legal sanctity; he was not allowed to approach a corpse, not even of his parents; he could not marry a widow, but only a virgin. Among his exclusive prerogatives were the sacrifice of expiation in the Holy of Holies (Lev. xvi.) and the consultation of the oracle of God (Ex. xxviii. 30; Num. xxvii. 21). Over the ordinary priestly vestments the High Priest wore 1) a long sleeveless blue or violet cloak or robe (tunic), the hem of which was ornamented alternately with golden bells and embroidered pomegranates (Ex. xxviii. 31 ff.); 2) the ephod, a scapular worn over the shoulders, richly embroidered, one part covering the breast, the other the back. It was of linen wrought with gold and purple. To each of the shoulder-straps were fastened two precious onyx-stones on which were written the names of the twelve tribes of Israel (Ex. xxviii. 6 ff.); 3) a breast-plate, the "Rational" (Fig. 39), set with twelve precious stones bearing the names of the tribes and containing the mysterious Urim and Thummim (Light and Right, or doctrine and truth, or illumination and perfection), through which God, in important cases, answered inquiries (Ex. xxviii. 15 ff.); 4) a turban or head-dress, a mitre with golden front-plate, bearing the inscription "Holy to the Lord" (Ex. xxviii. 36 ff.; Lev. viii. 9).

Fig. 38. High Priest.

The high-priestly office remained in the family of Eleazar down to Heli, who was of the family of Ithamar. Under Solomon it went back to the elder line, until the time of Antiochus Epiphanes, under whom the dignity became venal. Under the later

Fig. 39. Breast-plate (Rational) of the High Priest.

Maccabees it was an apple of discord between the Pharisees and the Sadducees. The Herods and the Roman governors arbitrarily appointed and dismissed the High Priest. At the time of our Lord's death, Caiphas was High Priest; but his father-in-law Annas, as late High Priest, still possessed great authority in the Sanhedrim, and played a prominent part in the capture of Jesus. The youngest son of Annas I., Ananias, or Annas II., walked in the steps of his father; it was he who, when in office, apprehended and beheaded James the Less, bishop of Jerusalem, and caused the Apostle Paul, for speaking freely before him, to be struck on the mouth (Acts xxiii. 2).

5. All public religious duties required by the Mosaic Law were in charge of the priests and levites. Proper order required a clearly defined distribution and division of duties and a great number of various officers, needed for the control, direction, and supervision of the whole work. Many of these are mentioned in 1 Par. ix., xv., xxiii. ff. Hence the various terms of captains, prefects, chiefs, chief priests, magistrates, heads, elders, officers, etc.; where it is often difficult to know what is the exact office indicated. The officer next in rank after the High Priest was the "Second Priest" (Jer. lii. 24; Acts iv. 1; v. 24), also called the "Officer of the Temple". His was the charge over the Temple and its buildings; the Temple guard and, in fact, the whole Jewish police-force (Mt. xxvi. 47; xxvii. 65) was under his command. In the absence of the High Priest, he took control of affairs and presided over the Great Council.

2. SCRIBES AND SECTS.

1. The primary duty of the priests was to offer sacrifice and to serve in the Temple, but they were also the ordinary custodians of the Law and Doctrine (Lev. x. 11; Deut. xvii. 9 ff.), the prophets being extraordinary heralds of the word of God. When prophecy became extinct, a body of *doctors* of the Law or *scribes* was formed, consisting mainly of priests and levites, yet independent of the priesthood. According to tradition, Esdras, the great priest and scribe, was its founder. The professional work of the doctors of the Law was the study and explanation of the Law, although usually they followed some trade, in order to earn a living. Any man, duly qualified, having attained the age of thirty years, was

allowed to stand up as a doctor of the Law. The doctors were called "Rabbi", i. e. master. They received their training in the schools of famous doctors, such as Gamaliel in Jerusalem. When Jesus first appeared in public, it was thought extraordinary that He taught without having passed through the schools of the Rabbis. To the scribes and doctors of the Law are due the many commentaries and interpretations as well as the collections of the ancient traditions which later found their way into the *Talmud*, the traditional Law-book of the Jews. Jesus often held up to scorn the teaching of the scribes as senseless perversion of the Law.

2. The scribes or doctors were divided principally into two sects: the *Pharisees* and the *Sadducees*, which arose naturally among the Jews, when these, since the time of Alexander the Great, were brought into closer contact with the outside world. The Pharisees (i. e. separatists) held strictly to the letter of the whole Law, and to all the Rabbinical traditions; they also avoided carefully all communication with the Gentiles, and were sworn enemies of all foreign dominations. They were mostly from the ranks of the ordinary levites and formed the popular party, esteemed and respected because of their zeal, very often fanatical, for the Law and national institutions. At the time of Christ, their zeal was generally but a cloak for pride, selfishness, and hypocrisy (Mt. v. 20; xxiii. 25). The chiefs of the Pharisees wore as distinctive marks blue bands and tassels on their upper garment, and looked with contempt on the ordinary people.

The Sadducees, who belonged mostly to the rank of the priests and higher officers, indulged in more liberal views both in doctrine and in practice, retaining only the sacred books; they rejected traditions. At the time of Christ, this liberalism had led the Sadducees into positive unbelief of many religious truths, so that they denied the immortality of the soul, the resurrection, future rewards and punishments (Acts xxiii. 8). They were the materialists of the time, and accordingly they treated Jesus and His teaching with scorn and contempt. The Sadducees did not care much for levitical or priestly offices; but they were very ambitious for political positions and influence. Under the High Priest Annas they succeeded in obtaining control of the Sanhedrim. But some time before the destruction of Jerusalem they were excluded from Judaism by the Pharisees.

The Herodians (Mt. xxii. 16; Mk. iii. 6; xii. 13) were not a religious but a political party among the Jews, the adherents of the reigning family of the Herods. The Sadducees leaned towards this party, whereas the Pharisees stood up against it, although they conspired with the Herodians against Christ.

3. THE SANHEDRIM.

After the return of the Jews from captivity, under Esdras, a *Council* or *High Court of Justice* was established, in imitation of the Council of seventy elders instituted by Moses (Num. xi. 16 ff.). This Council gave decisions on all religious concerns of the Jews, on true or false prophets, on the contents of the Scripture canon, and on the interpretation and observance of the Law. It went by various names: the *Great Synagogue,* the *Supreme Council*, the *Synedrium* or *Sanhedrim;* it acquired its greatest importance during the Maccabean period. It was composed of seventy-one members, priests, elders of houses, and scribes or doctors of the Law. The twenty-four priests of the Council, also called High Priests, were probably the heads of the twenty-four classes of priests. The scribes of the Council were mostly Pharisees; occasionally, however, the Sadducees gained the upper hand, for instance in the time of Christ and the Apostles. Originally, the Council was presided over by the oldest representative of the tribe of Juda and the house of David; later, the High Priest became president. The Council held its sittings in an outbuilding of the Temple, the Gazith; exceptionally also in the house of the High Priest.

Even under the Roman domination, the Council remained the highest court of justice for dealing with religious concerns. But its influence gradually waned. Forty years before the destruction of Jerusalem and shortly before the death of Christ, the right of pronouncing sentence of death was taken away from it. When, therefore, Pilate told the Jews to judge Jesus according to their law, they answered that they had not the power of putting a man to death (John xviii. 31). The stoning of St. Stephen and the execution of James the Less must be regarded as unlawful acts of the mob. After the conquest of Jerusalem, the Supreme Council was transferred by the elder Gamaliel to Jamnia, the modern Yebna, eleven miles south of Jaffa on the sea, which

was the centre of the Jewish nation and the seat of a famous school. At the head of the school stood the *Nasi*, prince of the school, whom the Romans styled patriarch. About A. D. 180, the seat of the patriarch and of the school was moved to Tiberias, which, in the third and fourth centuries, was the central place of Jewish religion and science. Early in the fifth century the dignity of the Jewish patriarch came to an end.

Besides the Supreme Council in Jerusalem there were in the provincial towns smaller Councils of twenty-three members, and in localities of more than one hundred and twenty inhabitants Councils of three members. Their punitory power was restricted to the imposition of fines in money or, at most, to the sentence of flogging. Usually the presidents of synagogues exercised these judicial functions.

D. HOLY TIMES.

1. THE CALENDAR.

When God made the sun, "the greater light to rule the day", and the moon, "the lesser light to rule the night", He said they should be "for signs and for seasons and for days and years". And, ever since, time has been measured by *days*, and *months*, and *years:* the first by the course of the earth around its own axis, the second by the course of the moon, the third by the course of the earth around the sun, which corresponds approximately with the twelve rotations of the moon around the earth.

The civil day of twenty-four hours, including "evening and morning" or darkness and light (Gen. i. 19), must be distinguished from the natural day in the stricter sense, meaning only the portion of the twenty-four hours when it is "light". The civil day was not counted in the same way by all the ancient nations. Thus the Babylonians counted from sunrise to sunrise; the Hebrews, Arabs, Syrians, and Greeks from sunset to sunset; the Egyptians and Romans from midnight to midnight; the Umbrians, the aborigines of Italy, and the astronomers from noon to noon. Hence with the Jews the Sabbath and other feast-days began with the eve or sunset on the preceding day. The night was originally divided by them into the first and second half; then, into three watches, and, later on, following the Roman custom, into four

watches of three hours each (Mk. xiii. 35). The first ended at evening, six to nine o'clock ("beginning of the watches", Lament. ii. 19); the second at midnight, nine o'clock to midnight ("midnight watch", Judg. vii. 19); the third at the cock's crow (midnight to three o'clock); and the fourth in the morning ("morning watch", Ex. xiv. 24). The first and last watches were also designated as "evening" and "morning", or "late" and "early". The day as distinguished from the night was divided into twelve hours, beginning in the morning at six o'clock, and ending in the evening. Besides the twelve hours of the day, we sometimes find mention of "the hours of prayer", the third, ninth, and twelfth, corresponding somewhat to our nine o'clock a. m., three and six o'clock p. m. (Acts iii. 1; x. 9, 30).

From Is. xxxviii. 8, we learn that the Jews used *Sun-dials* to measure and to know the exact time of the day. For the night they used the *Clepsydra* or water-clock, corresponding to our modern sand-glass, or hour-glass.

The *week* among the Jews consisted of seven days, the last being called the Sabbath, or "The Rest". The original significance of the Jewish week of seven days is undoubtedly founded upon "the Week of the Creation" spoken of in Gen. chapter 1, when the Lord rested on the seventh day, which He blessed and sanctified (Gen. ii. 2, 3; Ex. xx. 11). The days of the week, except the Sabbath, had no proper names; they were numbered, the day after the Sabbath — "the first day of the Sabbath" being the first day of the week.

The *month* in the Jewish calendar is a lunar month of twenty-nine or thirty days, corresponding to the regular rotation of the moon (Ps. ciii. 19; Ecclus. xliii. 6 ff.). Every month begins with the New Moon, the first day being observed as a holiday; hence the same Hebrew name for month and moon, "Jahreah".

The *year* consists of the twelve lunar months, and counts three hundred and fifty-four days. To make it correspond with the sun-year, they added every two or three years a thirteenth, or intercalary, month, called *Veadar* (another or second Adar), because it was added after the ordinary or first Adar, the last month of the year.

That the seasons of the ecclesiastical or lunar year should correspond with the seasons of the solar year became necessary,

by the divine ordinance connecting the feast of the Passover with the sacrifice of the first-fruits of the grain harvest in spring, before which the new grain could not be gathered in (Lev. xxiii. 10 ff.), and the feast of Tabernacles with the end of the second harvest, namely, that of the grapes, olives, and figs (Lev. xxiii. 39). At first, these months were simply numbered as 1st, 2nd, 3rd, etc. The first month always began with the New Moon nearest the spring equinox; but after the Babylonian Captivity the first month was called *Nisan* (middle of March to April); the second, *Hijjar* (April to May); the third, *Sivan* (May to June); the fourth, *Thammuz* (June to July); the fifth, *Ab* (July to August); the sixth, *Elul* (August to September); the seventh, *Tishri* (September to October); the eighth, *Markeshvan* (October to November); the ninth, *Casleu* (November to December); the tenth, *Tebeth* (December to January); the eleventh, *Shebat* (January to February); the twelfth, *Adar* (February to March).

The Mosaic year, which is also the ecclesiastical year, began with Nisan, on the fifteenth of which month the Pasch, or Easter, was to be celebrated. In later times, it would seem, a civil year was established, beginning with Tishri, or the New Moon nearest the autumn equinox.

2. THE SABBATH.

1. Among the seven week-days God selected the last, i. e. the seventh, as a day of rest from all labour. Then, free from material occupation, man should raise his mind and heart to God, his Creator and Sovereign Lord. Hence the day was sanctified and called *Sabbath*, i. e. rest (Ex. xx. 8 ff.; xxxi. 12 ff.; Lev. xxiii. 3). It was also to remind the Israelite that the Lord had brought him out of the bondage of Egypt into the freedom and rest of the Promised Land (Deut. v. 15). This Sabbath rest was a type also of the rest in God and His heavenly Kingdom (Heb. iv. 3 ff.) to be for ever enjoyed by His faithful servants.

The main religious ordinances of the Sabbath were: a) Abstention from work and business. Allowed were the religious services in the Tabernacle or Temple, circumcision, the care of the sick, the care of the cattle, defence in war, and a Sabbath-day's journey, being about one English mile (Acts i. 12). Whatever was needed for the Sabbath had to be prepared the day before, which was

called the *Parasceve*, or the preparation. Nothing might be cooked on the Sabbath before sunset, as no fire was to be kindled all day (Ex. xxxv. 3). b) The sacrifice, or burnt-offering of four lambs, each one year old, two in the morning and two in the evening, together with the offering of bread and the libations (Num. xxviii. 9, 10). c) The renewal of the loaves of proposition (Lev. xxiv. 8). The Sabbath was not a day of fast, but of joy and feasting. Its wilful violation was punished with death by stoning (Ex. xxxi. 14; Num. xv. 35).

The Sabbath, as a holy completion of a seven days' period, became the regulating norm of several holy days and seasons for the Jewish people.

2. The *Seventh Month (Sabbath Month)* of the year, Tishri, was sanctified by many great festivals (Num. xxix. 1 ff.); its first day, the New Moon, was a holy day similar to the Sabbath (Lev. xxiii. 24, 25).

3. The *Seventh Year (Sabbath Year)* was to be a long Sabbath to the land, when no work might be done in the field; whatever grew of itself, was common property for all, even the strangers. During this year payment of debts could not be demanded (Deut. xv. 1 ff.). On the feast of Tabernacles in the Sabbath Year the whole Law was to be read to the people (Deut. xxxi. 10 ff.).

4. The forty-ninth year (7×7 years), itself a Sabbath Year, was followed by the *Year of Jubilee* (jobel, i. e. loud, cheering, so called from the sounding of the trumpets announcing this year). This fiftieth year also was to be observed as a Sabbath Year, for which the Lord promised to provide a sufficient harvest in the forty-eighth year. Detailed divine ordinances regarding this Jubilee Year are given in Lev. xxv. 9 ff.; xxvii. 17 ff. It was also called the year of remission, because all debts were then remitted, slaves and captives were set free, and all landed property, with few exceptions, returned to the original owner or his heirs. This Jubilee Year prevented slavery from becoming permanent among the Jews, and made impossible both the accumulation of landed property and helpless poverty. The Lord God was the true owner of the land (Lev. xxv. 23). The social and political, moral and religious importance of the Jewish Jubilee is quite evident.

3. THE PRINCIPAL FEASTS.

1. The three solemn festivals, on which all Israelites from twelve years upwards had to come to the sanctuary in Jerusalem, were the *Passover (Pasch, Easter)* in spring, *Pentecost* in summer, and the *Feast of Tabernacles* in autumn. They thus correspond admirably with the three harvest seasons of Palestine; but they also have, each of them, a historical and a religious significance. They were solemnized by rest from work, sacrifice in the Temple, and sacrificial repasts and feasting. The feasts of the Pasch and of the Tabernacles had each a septuary or even an octave, whereof the first and the last days were "most holy and most solemn", and observed as Sabbath-days, with abstention from all kinds of servile work. Detailed rules regarding their celebration are given in Lev. xxiii. and Deut. xvi.

a) *The Feast of the Pasch* or *Passover* (Ex. xii. 13, 23, 27), also called the feast of the unleavened bread (Ex. xii. 17; Lev. xxiii. 6), was kept to celebrate the liberation from Egypt and the beginning of the first or barley harvest. It began in the evening of the fourteenth day of Nisan, on which day Israel had gone out of Egypt (Ex. xii. 18, 42). On that evening the paschal lambs were killed, and after sunset, when the fifteenth Nisan had begun, were eaten by each family. The paschal lamb, without any blemish, was to be roasted whole, no bone of it being broken; in memory of the journey from Egypt it was eaten with bitter herbs, and in a standing posture as if ready for travel.

The ceremonial of the paschal celebration after the occupation of the Promised Land is described in Lev. xxiii., Num. xxviii., and Deut. vi. It naturally differs in several points from the first celebration in Egypt as told in Ex. xii. After the people had settled in Palestine, the Pasch could not be held in each one's house, but only at the central sanctuary in Jerusalem; the blood of the lamb was not sprinkled on the door-posts of each house, but on the altar of the burnt sacrifice in the Temple court; it lasted not only one day, but seven days, on the second of which the first sheaves or fruits of the barley harvest had to be offered.

The *rite* of celebration of the Paschal Lamb consisted mainly in the following: Before the meal, the head of the family filled

a cup with wine, blessed it, and having tasted of it, gave it also to the rest to drink. Then, after he had washed his hands, a table was brought in with green and bitter herbs, unleavened bread, a bowl of vinegar, a sweet pottage or marmalade, meat of the peace-offering, and the roasted Easter lamb. After a short prayer, the head of the family took the green herbs, dipped them into the vinegar, and ate of them, together with the other members. After the reading of the Haggada (the story of the Exodus), the second cup was filled. Then followed the first part of the so-called Hallel, the recitation of Psalms 112 and 113, after which the father of the family blessed the cup, and all drank of it. Having again washed his hands, he took two unleavened breads and bitter herbs, dipped them into the sweet pottage (the Charoseth), ate of them and gave them to the others. The Charoseth was made of dates, figs, almonds, and other fruits, and greatly spiced with cinnamon to give it a reddish colour, that would remind the Jews of the burnt bricks of Egypt. Now began, after another blessing, the proper meal or supper, with the Easter lamb, the third cup of wine, and the second part of the Hallel, Ps. 114—117. After the fourth cup, the great Hallel, Ps. 119 to 136, was sung. Sometimes a fifth cup ended the repast.

Jesus Christ, at the Last Supper, undoubtedly followed the main ritual of the Paschal repast. Judas probably left at the beginning of the meal, after the Charoseth, before eating of the paschal lamb, and certainly before the celebration of the Eucharist, which took place with the fourth or fifth, that is the last, cup of the supper (Mt. xxvi. 29). The Evangelists evidently assume that their readers are fully acquainted with the ceremonial of the paschal celebration. Hence they mention only what was peculiar to the Last Supper, especially what refers to the institution of the Blessed Sacrament.

The Pasch, if not the most solemn among the feasts of Israel, was certainly the most significant in regard to the past, present, and future. It was not only a meal or repast commemorative of Israel's escape from Egypt and of its election as God's chosen people, but also a sacrifice to renew the people's entire dedication to God, to express its gratitude for the singular blessings received, and to renew the holy covenant with the Lord. Still more important is its typical significance pointing to Christ, the

Lamb of God, immolated on the Cross, taking away the sins of the world, and giving his Flesh and Blood as a sacred meal in the Eucharist (1 Cor. v. 7).

b) *The Feast of Pentecost* (i. e. the Fiftieth), called the feast of the harvest or the first-fruits of wheat, and also the feast of weeks, was celebrated on the fiftieth day, that is seven weeks, after Easter or the Passover. It was a thanksgiving for the corn or wheat harvest and a memorial of the giving of the Law on Mount Sinai, fifty days after the going out from Egypt (Ex. xix. 1, xxxiv. 22; Lev. xxiii. 15 ff.; Num. xxviii. 26 ff.; Deut. xvi. 9, 10). Among the sacrifices of this day were the two loaves of leavened bread corresponding to the unleavened bread of the Passover; the one to indicate the beginning of the harvest; the other, the completed harvest of all the grains. The feast lasted only one day. The first great harvest for the Kingdom of Christ and the first distribution of the gifts of the Holy Ghost took place on the day of Pentecost (Acts ii.).

c) *The Feast of Tabernacles* was celebrated from the fifteenth to the twenty-second day of Tishri in memory of the forty years' wanderings in the desert, and in thanksgiving for the finished fruit and wine harvest (Ex. xxiii. 16). The religious observances of the feast are detailed in Lev. xxiii. 34 ff.; Num. xxix. 12 ff. For these seven days the people lived in booths or bowers (Lev. xxiii. 42) made of the branches of trees, to remind them of their living in tents during their sojourn in the desert. The feast was kept with joy and merriment, banquets and music. The last day was the most solemn. At the morning-sacrifice water was brought in solemn procession from the Pool of Siloe and poured around the altar of burnt-offering. This was in memory of the water flowing from the rock struck by Moses in Horeb. In later times, the women's court in the Temple was illuminated in memory of the cloud of fire going at night before the people in the desert. The Feast of Tabernacles was the last one in the ecclesiastical calendar of the Jews.

2. The Great Day of Atonement, the holiest day in the ecclesiastical year, was usually observed five days before the Feast of Tabernacles, on the tenth of Tishri. It was not a joyous day, but a day of universal penitence and sorrowing for sin: "you shall afflict your souls" (Lev. xvi. 29); a strict fast

all the day and a rigid Sabbath-rest were obligatory. Its violation was punished by death. The central act of this great Atonement or Expiation was the great double sacrifice for sin offered by the High Priest (Lev. xvi. 29 ff.; xxiii. 27—32; Num. xxix. 7—11).

The great typical significance of this universal expiation of sin, foreshadowing the sacrifice of our High Priest, Jesus Christ, and His entering as our Mediator into the Holy of Holies of Heaven, is beautifully explained by St. Paul (Heb. ix).

3. THE FEAST OF THE NEW MOON, especially that of the seventh month (Lev. xxiii. 24, 25; Num. xxix. 1—6), was always celebrated on the first day of the month. As on other festival days, the trumpets had to be sounded "for a remembrance of your God" (Num. x. 10). Special sacrifices were ordered for these first days of the months (Num. xxviii. 11), which were not days of fast, but of joy and feasting. The fact of the new appearance of the moon was not determined by astronomic calculation, but by actual observation. Notice of it was sent all around by messengers and by fire-signals given from hills and mountains. "From the first day of the seventh month they (the exiles from Babylon) began to offer holocausts to the Lord" (1 Esdr. iii. 6); on the same day "Esdras the priest brought the Law before the multitude of men and women" in Jerusalem (2 Esdr. viii. 2). From these facts may have arisen the later and present Jewish custom of celebrating their New Year's day on the first day of Tishri.

4. Of the feasts which originated after the Babylonian Captivity the following deserve notice:

a) THE FEAST OF PURIM was instituted in memory of the salvation of the Jews from extinction in Persia, obtained through queen Esther and Mardochai (Esther ix. 21 ff.). It was called Purim, i. e. the lots, because Aman had fixed the day of extermination by lots (Esther iii. 7; ix. 24). The Jews kept the feast on the fourteenth and fifteenth of Adar, on which days they had taken vengeance on their enemies. On the thirteenth of Adar they fasted in memory of the fast of Esther.

b) THE FEAST OF THE DEDICATION OF THE TEMPLE was instituted by Judas Maccabeus in memory of the purification of the Temple, desecrated by Antiochus Epiphanes of Syria. The

first time it was celebrated with great solemnity during eight days beginning with the twenty-fifth of Casleu (1 Macc. iv. 59). Later on, when illumination of the houses became its chief feature, it was called the Feast of Lights (2 Macc. x. 5 ff.).

c) MINOR FEASTS mentioned in the Bible are: the thirteenth of Adar in memory of the victory of Judas Maccabeus over Nicanor (1 Macc. vii. 49); the twenty-third of Hijjar, in memory of the victories of Simon Maccabeus (1 Macc. xiii. 51); the twenty-fifth of Casleu, the feast commemorative of the finding of the sacred fire by Nehemias (2 Macc. i. 18 ff.); the memorial day of Judith's heroic deed (Judith xvi. 31).

CHAPTER II.

POLITICAL ANTIQUITIES.

1. THE GOVERNMENT.

1. THE PATRIARCHS. The paternal government, or that government which was exercised with supreme authority by a father over his family, wife, children, and domestics, is undoubtedly the first and most ancient of all forms of government. From it developed the so-called patriarchal government (*pater*, i. e. father); the patriarch, being the father of his race or tribe, was its ruler, and his will was the law for his descendants. The first Hebrew patriarch was Abraham, specially called by God to be the father of the chosen people. Jacob ruled over the families of his sons till his death. But, when these families grew into the numerous people of the twelve tribes, the heads of the several families within a tribe chose a head or prince of the tribe. These princes, together with the heads of the families, exercised a sort of paternal government over the whole people. Num. i. 20 ff. mentions the twelve tribes by their generations, families, houses of their kindreds. From Jos. vii. 14 ff. we learn that each tribe was divided into families (kindreds), each family into households. Each household was ruled by the father; each family by its head; each tribe by its prince. These princes and heads are often called the *Elders*, *Ancients*, or *Officers*. Their authority seem to have been respected even under the Egyptian dominion (Ex. v. 15, 19).

2. THE THEOCRACY (God's Rule). The fundamental principle of the government established by God through the ministry of Moses was this: Jehova Himself is in a special manner not only the God of the Israelitic people (religion), but also its direct Ruler or King (political government); hence obedience to His laws on the part of the nation will be rewarded with public prosperity, and disobedience will be punished by dire calamities. By this fundamental principle the entire history of the people of the Old Testament must be judged. Moses, Josue, and the Judges were simply the vice-roys of God; so were they kings, in a degree less pronounced. Yet this theocratic government did not set aside all former institutions. The chiefs of the tribes, the heads of families, and the scribes (genealogists or minor officers) retained their former functions, with the exception of "judging the people". This office was by Moses assigned to the men appointed by him (Ex. xviii. 24 ff.), and later to the local courts, mentioned as a future institution in Deut. xvi. 18 ff.; xvii. 8 ff. The "Ancients" of the tribes and families acted as national representatives, which they had already done in Egypt and in the Sinaitic desert (Lev. iv. 15; ix. 1). They became local rulers and magistrates under Josue and the Judges and later after the return from Babylon. The "Ancients" retained their place in the political constitution even under the Kings (1 Kings viii. 4 ff.; 2 Kings iii. 17, v. 3; 3 Kings xii. 6, xx. 7; 4 Kings xxiii. 1). After the exile the Ancients and the "men-heads of the families in the houses of their fathers", seemed to have come again into their former rights (Esdr. iii. 12, x. 8, 14, 16). From among these Ancients Moses had to choose seventy men who were to be his "privy council" in order "that they may bear with thee the burden of the people (Num. xi. 16 ff.). Are the "old men" with whom King Roboam took council (3 Kings xii. 6) the same as the Ancients? The power of the Judges did not interfere with the immediate relation of God, as King, to His people; often they themselves were directly called by God to rule the people. While each tribe settled its own internal affairs, the common interests of all the tribes were discussed in the general meeting of the Ancients and the chiefs of the families convoked by the Judge or the High Priest. Sometimes, in addition to these, the scribes also, genealogists, registrars, who wrote the "words of the day"

or contemporary history, the minor judges, priests and the people generally, were called to the general assembly.

3. THE KINGDOM. Theocracy did not, by any means, cease with the coming of royal power, although it was no longer as immediate, complete, and pronounced as before (cf. Judg. viii. 23; 1 Kings viii. 7). The kingdom was foretold in Gen. xvii. 16, xlix. 10; Deut. xvii. 14 ff.

a) The *inauguration* of the king was performed with various ceremonies, the principal of which was the anointing with oil. This was done by the High Priest; hence, the king is often called the Anointed of the Lord. After the anointing, the king received the diadem and sceptre. Then a copy of the Law (either Deuteronomy or the Pentateuch) was given to him, and the oath of allegiance taken by the princes of the tribes.

b) The chief *functions* of the king were to act as chief of the army and supreme judge and ruler of the people. Although he had nothing to do with the sacred ministry itself, yet, as vice-gerent of God, he had to see that divine worship was strictly attended to by the priesthood, according to the Law. Thus did the pious kings David, Josaphat, Ezechias, and Josias. The Mosaic institution of inferior judges continued; but it was the king's duty to have proper persons appointed to the office. He himself would receive appeals from inferior courts. In this office he was assisted by the High Priest.

c) Among the *ministers* of the king we find mention of the *governor* or master of the king's house (2 Par. xix. 11). He was the steward of the palace, having charge of the household, servants, and things belonging to the palace. An important office was also that of the royal *chancellor* (chronicler), who had to arrange in order and preserve the State papers and to keep a diary of the king's doings, and a record of all the important affairs of the kingdom. Then there were the ordinary *secretaries*, who had to write and expedite the royal letters, edicts, ordinances, etc. The *councillors* of the king are often mentioned. The *captain of the host* or lieutenant-general of the army had a place near the king; so had the chief of the body-guard. *Eunuchs*, who superintended the part of the palace where the queen and the concubines of the king lived, are often mentioned as members of the royal court.

4. DURING THE CAPTIVITY, as well as after their return, the Jews retained their princes of houses and heads of families, by whom they were governed subordinately to the royal prefects (Ez. xiv. 1, xx. 1; 1 Esdr. i. 5, iv. 3, etc.); Zorobabel, Esdras, and Nehemias were such prefects or governors. After their death the Jews were governed by their High Priest, in subjection, however, to the Persian kings, to whom they paid tribute. Still the people for nearly three hundred years enjoyed great civil freedom (though not independence) and full religious liberty.

5. UNDER THE MACCABEES. After a twenty years' war against the kings of Syria, the Maccabees succeeded in establishing the political independence of the Jewish people. For the space of more than one hundred years, the Maccabean rulers were also the High Priests of the people, till Simon and his sons united in their person the royal and pontifical dignity, having been proclaimed kings by the people (1 Macc. xiv.). They are known as the *Hasmonæan* princes (after Hasmonæus, great-grandfather of Mathathias). But in the year B. C. 63 Judæa was conquered by Pompey, and its princes were made tributary to Rome. It was, later on, governed by Roman *Procurators,* who had great authority, and even held the power of life and death. Yet, even then, the Jews enjoyed a large measure of national and religious liberty. They could worship in the Temple; they had their High Priests and High Council; they could arrest culprits and bring them before their own court and inflict punishment (except death). It was only with the destruction of Jerusalem, A. D. 70 that the civil and religious government of the Jewish people disappeared with its own political existence as a nation.

2. THE ADMINISTRATION OF JUSTICE.

1. THE COURTS. The patriarch was the magistrate and judge of his tribe. Under the theocratic rule, Jehova was King and supreme Judge. Judgment was given by the priests and the judges in His name (Deut. i. 17; Ex. xviii. 15 ff.). When in the desert Moses was unable to hear all the cases brought before him, he appointed inferior judges who should judge of all minor affairs. But important matters, as well as appeals from the lower courts, were reserved to Moses (Ex. xviii. 13 ff.; Num. xi. 16; Deut. i. 13 ff.). After the conquest of Chanaan, each city and

town was to have its judges, whose jurisdiction should extend to the neighbouring villages. From their decisions an appeal lay to the superior judges and chiefs of the State, assisted by the High Priest (Deut. xvi. 18 ff.; xvii. 8 ff.). To this tribunal serious cases might be referred even in the first instance. These courts continued with a jurisdiction and staff more or less modified, according to the different periods, until the fall of Jerusalem under Titus. Even in captivity, the Jews probably had judges of their own to settle minor disputes.

The "Judges" of whom the Book of Judges tells, were not judges in the ordinary sense. They were chieftains over one or several tribes, and commanders-in-chief of the army. "And the Lord raised up judges to deliver them (Israelites) from the hands of those that oppressed them" (Judg. ii. 16). That these governors would also act as judges in major or important affairs of the people is but natural.

The principal modifications, or rather re-organizations of these courts took place under David (1 Par. xxiii. 4; xxvi. 29 ff.) and Josaphat (2 Par. xix. 5 ff.). The latter established a high court in Jerusalem, whose chief justice or presiding officer in religious affairs was the High Priest; in civil matters, Zabadias, a prince of the tribe of Juda. Esdras re-established the courts (1 Esdr. vii. 25). Another important court was created under the Maccabees. It was called the Great Council or Sanhedrim (a Hebrew corruption of the Greek Synedrion, a sitting together, meeting).

2. THE JUDICIAL PROCEEDING in the earlier times was summary, none, or very few, formalities being observed. It was the more necessary that the judge should be fair and impartial; hence the frequent admonitions to this effect, and the prohibition to take gifts or bribes. Corruption set in under the kings; hence the frequent complaints by the prophets.

The plaintiff and defendant had both to appear in court, where, in later times, a notary took down the minutes of the trial. The case was usually tried by means of sworn witnesses; at least two concordant witnesses were required to settle the case (Deut. xvii. 6, xix. 15; Mt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28), and their testimony was given in presence of the accused. Documentary proofs were also admitted, and the parties involved could give sworn testimony. That sometimes recourse was had to the lot,

appears from Prov. xviii. 18. The sentence was pronounced immediately after trial, and executed without delay.

Trials were to take place in the forenoon or early part of the day. In early times, this was done at the gates of the city, where the market-place was usually situated; in Jerusalem, in front of the Temple; under the kings, in the court of the palace.

3. THE CRIMINAL CODE. When the Mosaic Law was introduced, crime abounded among the surrounding nations. Hence this law is so particular in pointing out the several crimes which the Jews should avoid under the most severe penalties. In judging of the Jewish criminal law, one must keep in view the character of the Jewish people, the conditions in which it was placed, and the destiny it had to fulfil.

a) *Crimes against God* were: idolatry (worship of false gods); blasphemy (language injurious to God and His attributes); false prophecy (Deut. xiii. 2 ff.; xviii. 20 ff.); perjury and Sabbath-breaking (Ex. xxxi. 14; Num. xv. 32 ff.). Sorcery in all its various forms (divination, necromancy, magic, augury) was practised as part of their religion by the Assyrians and Babylonians (Daniel ii. 2 ff.), Egyptians (Gen. xli. 8 ff.; Ex. vii., viii.), Phœnicians, and Syrians. It is not surprising, therefore, that sorcery was practised to no small extent among the Israelites, whenever the idolatrous worship of these nations found an entrance to them. Sorcerers are called wise men, diviners, interpreters, magicians, persons with a familiar or pythonic or divining spirit, like the witch of Endor (1 Kings xxviii.) and the girl at Philippi (Acts xvi. 16 ff.). How great the evil practice became at times, is clearly shown by what we read of the diviners and magicians and enchanters at the court of king Manasses (2 Par. xxxiii. 6). How sorcery was still practised by Jews even at the time of the apostles, may be inferred from the stories of Simon Magus in Samaria (Acts viii. 9 ff.); of Elymas or Barjesu at Paphos (Acts xiii. 6 ff.); of the seven sons of Sceva, chief of one of the twenty-four classes of priests (Acts xix. 13 ff.), and of the large number of magical books burned by the Jewish converts at Ephesus (Acts xix. 19). Hence the repeated prohibitions by God: "Wizards, thou shalt not suffer to live" (Ex. xxii. 18). In Deuteronomy xviii. 10 ff., the Lord forbids anyone to consult soothsayers, or to observe dreams and omens: "neither let there be any wizard, nor charmer, nor

anyone that consulted pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things". See also Lev. xix. 26, 31; xx. 6, 27. All these crimes were to be punished by stoning to death. The only means sanctioned by God for learning future events were to consult God either by a true prophet or by the Sacred Lot, the Urim and Thummim.

b) *Crimes against authority* were: first, cursing of parents and striking them (Ex. xxi. 15 ff.; Lev. xx. 9), a crime punishable by death; secondly, to speak ill or injuriously of or to the prince of the people, the judges, and magistrates (Ex. xxii 28).

c) *Crimes against one's neighbour* were the following: murder or wilful homicide; the murderer was to be punished by death. It belonged to the "avenger of blood" (Goel), usually the next of kin, to execute the sentence given by the judge. In order to save innocent persons suspected of murder from a too hasty revenge, Moses (Num. xxxv. 10 ff.; Deut. xix. 1 ff.) provided for six cities of refuge, to any of which the suspected murderer might flee, and where he would have a safe asylum. (See above p. 177.) Then a judicial inquiry was instituted. If guilty, he was sentenced to death; if proved innocent, he was set free; if the suspicion remained or some form of sinful man-slaughter was proved, he had to remain a prisoner in that city till the death of the then reigning High Priest, when he would be set free. If a person was found murdered in a field or on the high-way, and the murderer could not be discovered, a special mode of procedure was prescribed (Deut. xxi. 1 ff.).

Corporal injuries which stopped short of death had all appropriate punishments assigned, usually a fine and indemnification for the injury done, as well as for loss of time and expense. In cases of deliberate and premeditated personal injury, the *law of retaliation* was enforced (Ex. xxi. 23 ff.; Lev. xxiv. 10 ff.). This, however, was not left in the hands of private persons; only the judge could bring it into operation. Moreover, either before or after the judicial sentence, the guilty and the injured party could compromise or settle on a sum of money in place of the legal punishment. This law, so just in itself, was a most efficacious means of deterring people from injuring their neighbours. The arguments urged against it by infidels are of no weight.

Slander and calumny (Ex. xxiii. 1; Deut. xxii. 13 ff.), as well as false testimony (Deut. xix. 16; Prov. xix. 5; xxi. 28; Dan. xiii. 61 ff.), were to be punished.

Man-stealing, that is the seizing or kidnapping of a free-born Israelite, for the purpose of making him a slave or selling him as such, was punished by death (Ex. xxi. 16; Deut. xxiv. 7).

d) *Crimes against property.* Theft was punished by a double restitution, and, in some cases, even by a higher amount. If unable to make restitution, the thief could be sold as a slave, and, if necessary to get the needed sum, his wife and children also (Ex. xxii. 3; 4 Kings iv. 1). A thief breaking into a house by night (burglar) might be killed; but not in daylight (Ex. xxii. 2). Usury was most strictly prohibited, not only in case of the poor and needy; this stipulation embraced all Israelites, rich and poor (Ex. xxii. 25; Lev. xxv. 35 ff.), but not the stranger (Deut. xxiii. 19 ff.). The payment of just debts was amply provided for by the most minute ordinances of the law. Unjust delay in paying, or refusal, entailed the sale of the debtor's property, or of himself and family into slavery, later also imprisonment.

e) *Crimes of lust and sensuality* were most severely punished, as appears from many places in the Pentateuch. Adultery and unnatural crimes were punished by death (Lev. xx. 10; Deut. xxii. 22). Incest with near of kin is punished by death (Lev. viii.). The seducer of a maiden was bound to a pecuniary compensation to her father, and to marry her if the parent consented; losing, moreover, the privilege of a future divorce (Deut. xxii. 28 ff.).

4. THE PENALTIES OF THE MOSAIC LAW were manifold. The capital punishments were: slaying with the sword (Mt. xiv. 10; Acts xii. 2) (not beheading or decapitation, which is mentioned only later, under the Roman rule); stoning to death (Lev. xx. 2, xxiv. 14; Jos. vii. 25 ff.) — wherever in the Law of Moses the kind of death is not expressly stated, stoning is to be understood —; burning to death (Lev. xx. 14; xxi. 9), and hanging (Num. xxv. 4; Deut. xxi. 23; Jos. viii. 29).

Crucifixion was not practised by the older Jews; it was adopted from the Romans under the later Hasmonæan princes. Besides capital punishment there were beating and flogging (Deut. xxii. 18, xxv. 2 ff.; Acts xvi. 22), mutilation, by the law of re-

taliation above mentioned, and pecuniary fines. Imprisonment as a punishment occurs only in post-exilian times (1 Esdr. vii. 26); yet stocks and prison are mentioned by Jeremias xxix. 26. There were also certain sacrifices or offerings in the Temple which had the nature of a punishment and were something like a substitution of the religious sacrifice for the legal penalty. It obtained in very many cases where the levitical law had been transgressed through error, precipitancy, or indeliberation. In case of injustice, besides making the offering, the delinquent was obliged to make restitution, and to add one fifth over and above what was required to repair the injury (Lev. vi. 1 ff.).

A peculiar punishment deserving special mention is the *ban* (Anathema). It was applicable not only to persons, but also to things. A person or thing under the ban was understood to be given over to God, originally in the sense that it was to be destroyed. At the time of conquest almost everything found in Chanaan was under the ban of the Lord (Deut. xiii. 15 ff.; Jos. vi. 17; vii. 11, 13). The apostasy of an Israelite or of a whole city to idolatry exposed them to the same fate. Such a person or city is said to be "cut off from the midst of the people". Under the kings, the law of extirpation and absolute destruction as punishment for idolatry fell into disuse. After the exile, a modified form of the ban came into use against any person who by his doings became an enemy of the theocratic institutions. His property was "devoted to the Lord", i. e. confiscated for the Temple; he himself was "cut off from the people", that is from actual communion with the people of God. This later ban or anathema was called excommunication. It is mentioned in 1 Esdr. x. 8, and often in the New Testament (Lk. vi. 22; John ix. 22, xii. 42, xvi. 2). According to the Talmud, there were two forms of excommunication among the Jews, the minor and the greater. The first excluded a person only from the public religious ceremonies for a short time, usually thirty days; the latter removed a person from all society with the Jewish people, either for ever or at least for an indefinite time.

3. THE PUBLIC REVENUES.

1. *For the Temple.* The Tabernacle in the desert was built by voluntary contributions (Ex. xxv. 2, xxxv. 5). Afterwards God

commanded that, upon the occasion of the census of the people, every male of twenty years and upwards should pay half a shekel to provide for the expenses of divine worship and repairs of the Tabernacle (Ex. xxx. 13). It would appear that this Temple-tax or tribute was demanded in later times whenever necessary (2 Par. xxiv. 5 ff.). After the return from the Captivity, this Temple-tax was one third of a shekel (2 Esdr. x. 32). Later, the Mosaic ordinance was deemed to be a perpetual annual obligation; and hence, in the time of Christ, He and the Apostles paid the two drachmas (or half a shekel; Fig. 40). From this universal tax, as well as from voluntary private contributions, vast treasures were accumulated in the treasury of the Temple.

Fig. 40.
Drachma (of Athens).

Among the revenues of the Temple, that is, provisions for the divine worship and the support of the levites and priests, must be counted the tithes, first-fruits and many of the sacrifices, of which a great portion, animal and vegetable, went to the priests. They had also the income from their own cities and the pasture lands annexed to them. Moreover, they had a certain percentage of all the spoils of war (Num. xxxi. 27 ff.).

2. *For the King*. It appears from 1 Kings xvii. 25, that a certain fixed tribute was paid by the people towards the support of the king. The amount is not recorded. From other passages we gather that among the other sources of revenue must be placed spontaneous gifts of the people, the king's flocks, royal farms, vineyards and olive-gardens (1 Par. xxvii. 25 ff.); then the chief spoils of war, the tribute of conquered nations; finally, the levies on foreign merchants trading in the kingdom. However, the taxes under Solomon grew at such a rate that after his death it led to the division of the kingdom (3 Kings xii.). No mention is made in the Bible of special revenues for the maintenance of the standing army. These soldiers were probably maintained from the revenues of the king. The booty and spoils of war were undoubtedly a source of income not to be despised.

3. *Tributes* to foreign conquerors were raised by taxation, as we learn from 4 Kings xv. 20, xxiii. 35. The tribute to the Persian kings is mentioned in 1 Esdr. iv. 13, 20, vii. 24. Jonathan,

the Maccabee, paid to Demetrius three hundred talents to procure the people freedom from taxation. The taxes to raise these foreign tributes became especially heavy under the Herodian kings and the Roman governors. The Roman Emperor sold the revenues of a province at public auction for a certain time or term. The highest bidder (or, in case of joint companies, the board of the stockholders) would entrust the collection of the taxes to tax-gatherers or *publicans*, who again sublet them to inferior collectors. All these wanted to make money, which they had to do by fraud and extortion; hence their evil reputation (Mt. xviii. 17).

4. THE ARMY.

War among the Israelites was mostly of a religious character. Moses, Josue, the Judges, Saul, and David fought against the idolatrous enemies of the chosen people at God's command. The great Maccabean generals fought their battles in defence of their land and the religion of their fathers. Many of the wars of the kings of Juda and Israel were defensive wars against the invasions of the rulers of Moab, Syria, and Egypt. Offensive warfare between the kings of Israel and Juda was mostly by God's Providence a punishment of the wicked lives of the kings and the idolatry of the people.

1. ORGANIZATION. It would appear that in the desert the whole people was organized in regular inferior bodies by tens and fifties and hundreds and thousands, under properly appointed leaders both for civil as well as for military affairs (Ex. xviii. 21; Deut. i. 15; Num. xxxi. 14). By Num. i. 3 ff. all men of twenty years and upwards, fit for war, serve, being numbered by their troops; then "the chiefs of the army of Israel" by the twelve tribes are mentioned by name; the number of all "that were able to go to war" is given as 603 550 men. Certain exemptions from military service are stated in Deut. xx. 5 ff.; xxiv. 5; the tribe of Levi was exempt, having been set apart for the exclusive service of the Lord. Military enrolments were made from time to time (Num. xxvi; 2 Kings xxiv), the lists being made and kept by the registrars (also named chroniclers, notaries, masters). This organization of a *general militia* according to tribes and families was preserved as long as Israel had its own army.

Upon this same basis Judas Maccabeus gathered his small but valiant army (1 Macc. iii. 55).

Something like a *standing army* of 3000 men was organized under Saul (1 Kings xiii. 2). Under David it increased to 24000 men, who were relieved in equal number every month. He also had a life- or body-guard, called Cerethites and Phelethites (2 Kings xv. 18; xx. 23). To the infantry king Solomon added cavalry and war-chariots. No exact information is given of the several divisions of the army and their officers. Comparing Judg. vii. 6; 1 Kings xi. 11; 2 Kings viii. 2 ff., it would seem that the army was usually divided into three great army-corps. A commander-in-chief was set over the whole army. Mention of a regular military commissariat is made in Judg. xx. 10. The twelve commissaries (governors) mentioned in 3 Kings iv. 7 had also to furnish the provisions for the standing army, 3 Kings iv. 27, 28. No mention is made of a military stipend or pay until the time of the Maccabees. Armouries for shields and spears are mentioned 3 Kings xiv. 28; 2 Par. xi. 12, while 3 Kings ix. 19 mentions fortified towns where, according to the Hebrew text, the provisions were stored (see 2 Par. xi. 11; xvii. 13); also the towns where the war-charioteers, and others where the cavalry were garrisoned.

The Jews had no war-ships. The fleet (3 Kings ix. 26 ff.) or navy (3 Kings xxii. 49) mentioned was merely for commerce.

2. THE MILITARY ARMS were of two kinds: defensive and offensive. To the first class belong: the small and the large shield (buckler), the breast-plate or armour, the helmet and the military girdle which held the soldier's dress and armour together. In 1 Kings xvii. 5, 6 are also mentioned the coat of mail and the greaves of brass. The offensive weapons mentioned in the Bible are: the sword, the battle-ax, the spear (long), and the javelin (short), the bow and arrow, sling. To these must be added the war-chariots furnished with cases for weapons, and sometimes armed at the two sides with scythes or sickles (2 Macc. xiii. 2).

In fortified cities the walls were provided with parapets (breast-works) and towers; often a moat or ditch surrounded them. In besieging such a city it was either stormed by means of ladders, or a breach was made by the battering-ram, while from catapult or a moving tower or a rampart erected near the wall heavy

stones, arrows, and other deadly missiles were showered upon the defenders.

3. PRISONERS OF WAR were usually treated with great humanity, unless the Lord or the Law had commanded their destruction. The rule regarding female captives (Deut. xxi. 10 ff.) is characterized by its mild and human spirit.

Spoils of War were at first distributed indiscriminately among the soldiers. Under king David a certain portion went to the king; of the remainder one half was allotted to the army, the other half to the rest of the people; but of both parts a percentage was required for the priests and the sanctuary (Num. xxxi. 27 ff.). Those who stayed with the baggage divided equally with the soldiers engaged in battle (1 Kings xxx. 24 ff.).

CHAPTER III.

DOMESTIC ANTIQUITIES.

1. THE FAMILY.

1. HUSBAND AND WIFE. Monogamy is the original, divinely constituted form of marriage (Gen. ii. 22 ff.; Mt. xix. 4 ff.). The first infraction of this law is recorded in Gen. iv. 19, where Lamech is said to have taken two wives. But Noah and his sons were monogamists (Gen. vii. 13); so were Moses and the prophets as far as we know. Prov. xxxi. 10 ff. sings the praise of the monogamous wife. This principle of monogamy is clearly recognized in the Mosaic Law by the strictly drawn distinction between the first wife with her children and the concubines with their offspring. On the other hand, the many inconveniences and evil consequences of polygamy were not hidden from the Jews, although God tolerated, and some of the greatest patriarchs practised it. Polygamy continued among the Jews down to the time of the exile, but never sank to the low level of the surrounding pagan nations, thanks to the provisions of the Law regarding the so-called concubines or secondary wives. These *concubines* were legitimate wives, but of a lower order, inferior in rank to the real mistress of the house. Their issue was legitimate, but they themselves had no authority in the family, nor any share in the household government. There were no

solemn rites at the marriage of a concubine; if she had been a servant in the family before her marriage, she remained so afterwards, and was subject to her mistress as before.

The *Marriage-Impediments* are sharply defined in the Law (Lev. xviii. 6 ff., xx. 11 ff.). Israelites were forbidden to marry women of heathen nations (Ex. xxxiv. 16; Deut. vii. 3, 4; Josue xxiii. 12; 3 Kings xi. 2; 1 Esdr. ix. 12, x; 2 Esdr. x. 30, xiii. 25 ff.).

The *Levirate* was established by a law, according to which the brother or the next of kin to the deceased husband was bound to marry the widow of his brother or kinsman who had died without issue, and according to which the first-born son of such a marriage was considered the son of the deceased husband, and inherited his name and property. However, the widow might be formally refused by her brother-in-law in the presence of the judges (Deut. xxv. 7 ff.; Gen. xxxviii. 3 ff.).

Betrothal (espousals) was probably surrounded by some formality, although nothing is recorded about it in the Bible. It was usually preceded by an agreement, made before witnesses, between the father and brothers of the bride and the father of the bridegroom, concerning the dowry or presents to be made to the father and brothers of the bride. Betrothal was considered more than a mere promise; it was regarded as the beginning of the future marriage. Hence, if the bridegroom refused to marry his spouse, he had to give her a bill of divorce; if the bride sinned with another man, it was considered adultery; yet no private intercourse was allowed between the betrothed.

The *Nuptials* or marriage-ceremony took place some time after the espousals. The bridegroom, attended by his friends, went in procession to fetch the bride, and conducted her, attended by her female friends, to his house or that of his father. Sometimes the marriage-feast lasted seven days (Judg. xiv. 12, 17).

The *Marriage-Bond* was sacredly guarded by the Mosaic Law. Adultery was punished by the death of both criminals. A man suspecting his wife of unfaithfulness might subject her to a most terrible ordeal, described in Num. v. 11 ff.

The law of *Divorce* is clearly set forth in Deut. xxiv. 1 ff. The ground for divorce, "an unseemly thing in her", had probably to be determined in each case by the proper authority. The divorced wife might be taken back at any time, unless she had

meanwhile married another. Wives could not divorce their husbands, although this seems to have been done in later days (Mk. vi. 17, x. 12). Christ restored to marriage its primitive unity, and abrogated polygamy as well as divorce (Mt. v. 31 ff., xix. 3 ff.; Mk. x. 2 ff.).

2. CHILDREN. In view of the blessing promised to the "seed of the woman" and the seed of Abraham, children were looked upon in the Old Testament as the greatest blessing from Heaven and a heritage from the Lord. The birth of a child was the occasion of hearty congratulations from friends and neighbours. The birthday, especially of a son, was celebrated as a festival (Gen. xxi. 6 ff.), and observed every year. After the days of her purification, the mother had to go to the Tabernacle or to the Temple, and offer a sacrifice (Lev. xii. 1 ff.; Lk. ii. 22). On the eighth day, the child, if a boy, was circumcised, and received its name. If a first-born, he had to be "redeemed", or bought free from the Lord, to whom he belonged by right (Ex. xiii. 12 ff.; Lev. xxvii. 6). The name was never without a meaning; sometimes it was given by divine command, when it was prophetical. Although nurses are mentioned in sacred history (4 Kings xi. 2; 2 Par. xxii. 11), yet in the early days of the Hebrew commonwealth mothers always nursed their children themselves. The weaning of a child was observed as a festival. Until the fifth year, the boys remained in the charge of the women; then, they were transferred to the father's care. Girls always remained under the care of the women of the home, till given away in marriage. The children were carefully instructed in the Law of Moses (Deut. xi. 19). The father had an absolute authority over the children, who were bound by the Law of God to honour their parents. Cursing or striking them, or incorrigible disobedience, were punished by death (Ex. xxi. 15 ff.; Lev. xx. 9; Deut. xxi. 18 ff.). The parents' blessing brought happiness; their malediction, misfortune. When the father died, the sons of the principal wife became equal heirs of his property, the first-born taking a double portion. The sons of the concubines had no right to inheritance; but their father might provide for them by will or testament. Daughters did not inherit, and had to depend upon their brothers. Only where there were no sons, did the inheritance fall to the daughters.

The *First-born Son* of the father was the most cherished child of the family. He had pre-eminence over the rest of the children; a double portion of the paternal inheritance; the priesthood, from which he had to be redeemed; and the special paternal blessing.

3. GUESTS in the full sense were considered like members of the family. Hospitality was one of the foremost social and religious duties of the Jews. The visitor was kindly received, and offered salt and bread as an indication that he was indeed a guest of the house. After this, his person was sacred as long as he was under the roof of his host. His feet were washed, his hair anointed, and he received the kiss of peace (cf. Lk. vii. 44). To break the seal of this hospitality was one of the most contemptible crimes. Instances of such a hospitality we find in Abraham (Gen. xviii. 1 ff.), Lot (Gen. xix. 1 ff.), Raguel (Ex. ii. 19 ff.). Job could say: "The stranger did not stay without; my door was open to the traveller" (xxxi. 32). The pursuit of hospitality is preached by Christ (Mt. xxv. 35) and the apostles (Rom. xii. 13; Heb. xiii. 2). When the Samaritans of a certain city refused hospitality to Christ and His disciples, some of these became so provoked at this breach of the law that they would command fire from heaven to consume the criminals (Lk. ix. 52 ff.).

4. SERVANTS AND SLAVES. Very little is said in the Bible concerning servants, that is, persons who freely hired their labour to another for a fixed wage or compensation. But for slaves and bondsmen the Law gives the minutest regulations, which are characterized by a spirit of great benevolence. The Jews were to remember that they had been servants in Egypt, and owed their liberty to the Lord. The Mosaic Law recognizes two kinds of slaves: Hebrews and foreigners; but it looks with disapproval upon involuntary servitude on the part of Hebrews. No Hebrew slave, man or woman, could be sold to a foreigner; he was to be looked upon as a "hired servant", a brother of the same race, and an inheritor of the same promises. On the expiration of his term of servitude he was to be dismissed, loaded with gifts. Never could a Hebrew slave be detained longer than six years. In the year of jubilee, all slaves of Hebrew origin were to be set free. However, if a slave wished to remain with his master for ever, he had to make public and formal declaration of this

(Ex. xxi. 5 ff.). Slaves were to rest from labour on the Sabbath and on all great festivals (Ex. xx. 10; Deut. v. 14). A slave who lost an eye or a tooth by the brutality of his master, thereby became free; the murder of a slave was punished by death. The master was bound to provide for the marriages of his female slaves. The children begotten in slavery belonged to the master, who had to care for them. The slave, his wife and child were like a part of the whole family.

The ways by which a person might become a slave are the following: being taken captive in war (Deut. xx. 14; xxi. 10); being unable to pay one's debts (4 Kings iv. 1), or to make the legal reparation for a theft (Ex. xxii. 3); being kidnapped or abducted into slavery; being sold into slavery, when a freeman sold himself voluntarily; being born in slavery. The Bible makes no mention of slave-markets for the public selling of slaves. Flights seem to have been rare. Fugitive slaves from foreign countries, who took refuge in Israel, were not to be given up to their heathen masters (Deut. xxiii. 15). There were different forms of release from slavery. It is evident that slavery among the Hebrews was of an essentially different charakter to that practised among pagans of ancient or modern times. But the Law of the New Covenant "Thou shalt love thy neighbour as thyself" (Mt. xxii. 39) and "All of you are brethren" (Mt. xxiii. 8 ff.) has abolished the law of slavery (1 Cor. vii. 20 ff.; Eph. vi. 9; Col. iv. 1; Philem. 15 ff.).

5. STRANGERS AND THE POOR. The stranger "that dwelleth with thee in the land" (Deut. xxiv. 14) does not mean the foreigner travelling in the land, but the foreigner who becomes an inhabitant of the land, though without a particular domicile, or the settler who lives on land bought or rented, or, finally, the one who sold himself as a hireling either for a time or for life. The poor stranger had an equal claim to help and alms like the born Israelite (Lev. xxiv. 15). The stranger owning or renting land paid no higher taxes than the Israelite. All strangers of whatever kind were bound by the prohibitory laws against: idolatry (Ex. xxii. 20; Deut. xiii. 6, xvii. 2), the eating or drinking of blood (Lev. xvii. 10), blasphemy (Lev. xxiv. 16), sacrifice of children to Moloch (Lev. xx. 2), violation of the Sabbath (Ex. xx. 10). On the other hand, they were allowed in the vestibule of the sanctuary

(3 Kings viii. 41 ff.), and could have holocausts offered for themselves by the levites (Num. xv. 13); they could even partake of the peace-offering. These strangers are evidently supposed to be proselytes, though not yet circumcised. They could not marry a girl of Israel. Regarding murder, bodily injury, or damage to property, the stranger was subject to the same criminal laws as the Israelite. But he also enjoyed the same protection of the Law, even the right of the asyle (Lev. xxiv. 22; Num. xxxv. 15). The stranger could not become king, but he could serve in the army, even in the higher offices (Deut. xvii. 15; 2 Kings xv. 19, xviii. 2). By accepting the full Law of Moses and receiving circumcision, the stranger became in all rights and duties a son of Israel.

Failure of crops and various misfortunes common to mankind will among all nations reduce a number of people to poverty. Such was the case also with the Jewish people. But there were two great factors in their commonwealth which did not allow poverty to become too general or too oppressive. The first is the economic and agrarian policy of the Mosaic Law providing that in the great jubilee year, that is, every fifty years, all landed property should return to its original owner, and all debts should be cancelled. The second was the frequent and emphatic admonitions by Moses and the prophets (Deut. xv. 11), reminding the Jews of their strict duty, as the chosen people of the Lord, to be merciful and charitable to their poor and suffering brethren. Hence the prominent place of alms-giving in the religious life of the Israelites, a religious duty raised to a still higher plane by Christ and the apostles. Some of this alms-giving was even regulated by law. Not all the harvest was to be gathered, but part of the corn of the field, of the fruit of the olives, and of the vintage of the vineyard shall be left for the poor (Lev. xix. 9, 10; Deut. xxiv. 19, 20, 21; Ruth ii. 2 ff.). Whatever would grow of itself, without being sown or cultivated, in the Sabbath year, was common to all the family, the hireling, the stranger, and even the beasts (Lev. xxv. 1 ff.). The tithes of every third year were to be given to the levites and the poor, the stranger, the fatherless, and the widow (Deut. xiv. 28, 29, xxvi. 12, 13). The poor were to be given strictly impartial judgment ("Thou shalt not go aside in the poor man's judgment", Ex. xxiii. 6; see also Deut. i. 17,

xvi. 18, xxvii. 19; Prov. xxxi. 5). Charity to the poor is most pleasing to God (Prov. xiv. 31, xix. 17, xxi. 13; Is. lviii. 7, 8; Ez. xviii. 7, 16).

2. DOMESTIC HABITS.

1. DWELLINGS. Caves were extensively used as dwelling-places, against the cold of winter or the heat of summer, and very often as resorts in time of war and persecution. Numerous references to this, historical and poetical, are made by sacred writers, especially by the prophets. Lot (Gen. xix. 30), the five Amorrhite kings (Jos. x. 16), the Israelites (Judg. vi. 2; 1 Kings xiii. 6), David (1 Kings xxiv. 3 ff.), Elias (3 Kings xix. 9, 13), the hundred prophets (3 Kings xviii. 4, 13) took refuge in caves.

Booths or *huts* offered a temporary shelter. They were constructed of strong branches of leafy boughs of trees, fixed in the ground in parallel rows, the opposite tops being bent over and tied two by two. Over this framework were thrown smaller branches, reeds, and also skins of animals. How extensively they were used, may be seen from Gen. xxxiii. 17; 2 Kings xi. 11. The booth furnishes many a poetic image to the prophets, f. i. Amos ix. 11; Job xxvii. 18; Is. xxiv. 20.

Tents were more convenient dwellings. Most likely the tent consisted at first merely of animal skins, thrown over poles firmly fastened in the ground. Afterwards woollen or linen cloth was used. They were of different sizes and forms, round and rectangular. Scripture often mentions the tent, but gives few descriptive details. By means of suspended curtains the tent could be divided into separate apartments and easily serve for a family-dwelling. Separate tents for wives and children indicate wealth and rank (Gen. xxiv. 67; xxxi. 33 ff.). Tents are first mentioned in Gen. iv. 20. For hundreds of years the sanctuary of Israel (Tabernacle) was simply a tent. St. Paul was a tent-maker (Acts xviii. 3). The figurative mention of the tent and its various uses is quite common in the Bible.

When *houses*, in the sense of a solid and permanent dwelling-place, were first built, is not mentioned in the Bible. It is quite improbable that "the city of Enoch", built by Cain (Gen. iv. 17), was anything more than a number of huts or tents surrounded by an earthen wall for protection. However, the description of

the Ark of Noe (Gen. vi. 14 ff.) furnishes an instance of the advanced art of building solid wooden structures, about 2400 B. C., while the Tower of Babel (Gen. xi. 3) shows how far the art of brick- and stone-constructions had developed about 2200 B. C. Modern discoveries of the ancient cities in Assyria, Egypt, and Phœnicia clearly prove the existence of houses with several stories (Fig. 41) and of large palatial structures among these neighbours of the Jews. Though originally shepherds and tillers of the soil, the Israelites learned the art of solid building by the hard labour they were forced to perform in Egypt (Ex. i. 11 ff.). Thus they were able to build themselves houses and cities in

Fig. 41. House in Hauran (Syria). (2nd century B. C.)

Chanaan, in addition to the ones they found already built (Num. xiii. 29). The material used for building houses was usually stone or burnt brick. Wood (sycamore, acacia, palm, fir, and cedar) was chiefly used for covering the walls and for floors and doors. The stones and bricks were cemented together by means of clay, lime, and asphalt (pitch) from the Dead Sea. Yet walls were also plastered with cement (Lev. xiv. 41 ff.; Deut. xxvii. 2). Larger houses generally consisted of four wings enclosing an open square or court. The roofs were usually flat, surrounded by a parapet to save a person from falling over the edges. The roof served for all kinds of purposes, to get fresh air, to enjoy a beautiful view, to satisfy curiosity by observing what happened

on neighbouring roofs or on the streets below, to indulge in a private chat, or exhibit public mourning, etc. To all these things there are many allusions in the Scriptures.

The door, which was secured by a bolt or a crossbar, opened into the porch or vestibule, which served as a sort of parlour, and, on the other side, into the court-yard. From here stairs led to the upper floor. In the larger houses a portico ran around the court, with low seats for the members of the family or for guests, while a balcony ran along the upper story. An awning could be drawn across the court to exclude the heat of the sun. The remote wing (in smaller houses, the upper story) was reserved for the women. Kitchens are mentioned in Ez. xlvi. 23, 24. The windows looked out into the court; there were but one or two facing the street, which were generally covered with veils or shutters and locked.

Fig. 42. Hand-mill.

Cisterns, although not a part of the house, were built near it, and troughs led the rain-water from the roof into the reservoir. It was either hewn out of the solid rock or built up with stone. Water was drawn from it with a bucket. The cistern is also a favourite subject for poetic allusions in the Bible. To understand these it is necessary to distinguish it from the natural well and the spring.

2. THE FURNITURE of the Hebrew dwelling in the early days was simple and scanty. A hand-mill for grinding corn (Fig. 42), a kneading-trough, and an oven for preparing food could not be dispensed with. Besides these there were pots and dishes of earthenware, and bottles made of skin. To these may be added a wooden table, some stools or benches, and the bed. This consisted most likely of skins, rugs, and mats, while the pillow was a skin stuffed with wool or cotton. In the course of time, and with the rich, the furniture became costly and various, including vessels of gold and silver, carpets and couches of rich materials, bedsteads with a canopy (Judith xiii. 8 ff.; Amos vi. 4). The night-lamps were made of earthenware or metal, and were fed by olive oil. In the houses of the rich there was a movable hearth, upon which a charcoal-fire was kept burning in winter. The fuel of the poor was the raw wood or dried dung.

3. THE DRESS. The first dresses, properly speaking, mentioned in the Bible, are garments of skin (Gen. iii. 21). The untanned skin of animals appears to have been the material universally employed in the early times, until the use of flax, wool, and cotton was introduced. That flax was extensively grown in Egypt and Palestine appears from Ex. ix. 31; Is. xix. 9; Jos. ii. 6. The word which the Latin Vulgate, after the Septuagint, renders "byssus", is rendered by "fine linen" in the English version; yet it may simply mean cotton. It is very difficult to know where linen and where cotton is meant by the sacred writers. It is certain that from the time of Moses the material of garments was chiefly flax and wool. But it was forbidden (Deut. xxii. 11) to mix the two substances in the same cloth. Furs and skins continued in use and seem to have been the ordinary dress of the prophets (4 Kings i. 8; Heb. xi. 37). Camel hair and goat hair were also made into garments, called sackcloth or haircloth, worn in the time of mourning and repentance.

The colours most in use were white and purple, the first being mostly used by the poor, the latter, together with scarlet, by the rich. Purple robes were worn by the kings and high officers. That the Jews were quite proficient in the art of dyeing, embroidering, and weaving diverse colours, even before the conquest of Chanaan, is evident from the rules regarding the curtains in the Tabernacle and the vestments of the High Priest (Ex. xxviii. 6, xxxvi, 8, 35).

The different kinds of Jewish dresses mentioned in the Bible cannot always be clearly distinguished from one another. The term "coat" in the English version answers to different garments. The principal garments were, first, the tunic (chiton) or the undergarment worn by both sexes alike; it was a kind of shirt with sleeves, reaching just below the knees with men, to the ankles with women. "Naked" in the Bible often means a person clad in the tunic only, without another garment. Sometimes a second, but sleeveless tunic (mail) was worn over the first, particularly in cold weather. On a journey, the traveller usually took a second tunic with him for change of dress (Mt. x. 10). Over the tunic an outer garment (simlah), multiform in shape, quality, and use, was worn. It was a wide, loose or flowing robe in which the whole person could be wrapped up, a cloak or mantle,

something like the hyke or burnus of the Arab. Trousers or breeches were worn by the priests alone (Ex. xxviii. 42). When engaged in any employment or upon a journey, the Hebrews would gird the tunic around the body. With the rich, and especially with women of high rank, these girdles were often precious and magnificent. Often, also, these girdles would serve different purposes: as a receptacle for various articles and money, or a belt for the sword and the dagger. The head-dress most frequently mentioned is the mitre or tiara, which is a turban wound around the head. It might be of linen, silk, or muslin, and was worn by men and women. Jewish women never appeared in public without being veiled, be it by simply drawing the outer mantle or garment over their heads, or by wearing a distinct veil, properly so called. For the protection of their feet the Jews, like other Eastern nations, wore sandals, usually translated "shoes" in English. These sandals they put off when entering a sacred place or a banquet-hall, and in times of mourning. A guest was first conducted to a room where a servant untied his sandals and cleansed his feet from the mire and dust of the street. The strings or thongs of the sandals were sometimes richly and beautifully embroidered (Judith xvi. 11; Ez. xvi. 10). Among the Jews men usually carried a staff, which would serve for support as well as for defence or attack. For the purpose of ornament it was carved, and served as a sort of sceptre or sign of authority for persons of rank or high position.

The ornamental apparel consisted mostly in seals or signets suspended from the neck, finger-rings and ear-rings, neck-chains, neck-laces, bracelets, and, with women, also anklets. According to the condition of the wearer, these ornaments were of precious metal and stones, or of common materials. The mirrors (Ex. xxxviii. 8) were made of polished brass. Both men and women carried a handkerchief on the girdle or on the left arm; the rich had it finely embroidered. The apron mentioned Acts xix. 12 was a kind of handkerchief or napkin wound around the neck, to receive the perspiration of the neck and face. The purse, the perfume-box or scent-bag, pigment for painting the face, oil and salves for ointment, are frequently mentioned in Holy Writ. For men to be bald-headed or beardless was considered a disgrace. "Nor shall you cut your hair roundwise, nor shave

your beard" (Lev. xix. 27). While it is quite probable that the Jews wore their hair longer than it is common with us, yet shaving and hair-cutting were not unknown. During the time of the Nazarite vow the hair was not cut (Acts xviii. 18, xxi. 24). To anoint the hair was not uncommon (Ps. cxxxii. 2; Mt. vi. 7, xxvi. 7; Lk. vii. 46). The beard was held in special honour; it distinguished the man from the woman, the free man from the slave. A special salutation among friends was to kiss the other's beard. To shave one's beard was the sign of utmost sorrow (Jer. xli. 5). Esdras in his sorrow for the sins of the people plucked the hairs of his head and beard (ix. 3). To deprive one forcibly of his beard was the greatest insult (2 Kings x. 4 ff.). Isaias in foretelling the terrible miseries to come upon Israel by the Assyrians uses the following figure of speech: "In that day the Lord shall shave with a razor . . ., by the king of the Assyrians, the head and the hair of the feet and the whole beard (vii. 20). St. Paul exhorts women to "nourish their hair" (1 Cor. xi. 15); but often the hair of women seems to have been plaited (Judith x. 3; Is. iii. 24; 1 Tim. ii. 9; 1 Pet. iii. 3).

4. Food and Meals. Although the nourishment assigned by God to man before the Flood (Gen. i. 29) consisted of vegetables only, and flesh-meat is not mentioned until after the Deluge (Gen. ix. 3), it is not quite certain that the latter was forbidden by God before that event. Yet, even after the explicit concession, the meat of animals was not at all the daily or common food of the Hebrews in ancient times, — a fact frequently observed among all nations in a warm climate.

Vegetable food consisted mostly in grain, fruits, and herbs. Several kinds of *grain* were used (Ez. iv. 9), especially corn and wheat among the rich, and barley among the poor. These were sometimes eaten fresh from the ear, or they were parched, or slightly boiled; or, having been ground into flour, fine or coarse (Gen. xviii. 6), by the use of the mill frequently mentioned in Holy Writ, they were baked into bread and cakes. In early times, hand-mills alone were used; mills worked by asses are a later invention (Mt. xviii. 6). The working of the mill was assigned to the lower maid-servants and slaves, while in the earlier history preparing and baking the bread belonged to the mother of the family; later on, this duty also devolved upon

the servants. The leaven used was dough which had been allowed to become sour. The loaves were baked in ovens, of which two kinds are mentioned. The portable oven, mostly referred to, was a large-sized clay pot or jar, with an opening at the bottom for the fire. The fixed oven was usually a stone floor or ground, the hearth to be heated by a fire built upon it. The fire being removed, the cakes or slices of dough were placed upon the hot floor and usually covered with the hot ashes (3 Kings xix. 6; Ez. iv. 12; Osee vii. 8). Sometimes the oven was a hole or pit in the ground, the floor and the sides being lined with stones. When the pit had become sufficiently hot, the fire was removed, the loaves put in, and the oven closed up.

The *fruits* more frequently mentioned in the Bible as the food of man are, first, the *olive*. Some of the fruit was eaten as it came from the tree; but almost the entire crop was brought to the oil-press (Mich. vi. 15) to procure the olive oil. The *grape-vine* was always cultivated with the greatest care by the Hebrews. The vineyards were ordinarily surrounded by a fence or a hedge. Towers were also built in them (Is. v. 2; Mt. xxi. 33) for the watchmen who had to ward off the wild beasts and thieves. The vintage was a time of general rejoicing and pleasure. The grapes were borne to the wine-press usually placed in the middle of the vineyard. The new wine was kept in large jars of stone or earthenware, sometimes in new skins (Mt. ix. 17). These were laid up in the wine-cellars, usually built above ground. Grapes were eaten fresh or dried in the sun (raisins), or pressed into cakes and dried (1 Kings 25, 18).

Of *figs* two kinds are mentioned, the genuine fig and the sycomore fig. The latter much resembles the ordinary fig, but is much inferior in quality, and eaten only among the poor. Figs are used partly in their fresh state and partly dried and formed into cakes. The *pomegranate*, much esteemed in Palestine, is about the size of an orange; its richly flavoured juice is most refreshing. *Dates*, the fruit of the palm-tree, usually mentioned in the Bible, were partly eaten fresh and partly thrown into the press to extract the date-wine, while the pressed dates were formed into masses and preserved. Dates freed from the stones were also kneaded into a kind of paste, to be eaten with bread and cakes. Of *nut-trees* two kinds are mentioned in

Gen. xliii. 11, the almond and the much finer pistachio, allied to the turpentine tree. Of *herbs* and *other leguminous vegetables* the Bible mentions particularly beans, lentils, wild lettuce (bitter herbs, Ex. xii. 8), leek, melons, cucumbers, onions, and garlic. Among *spices*. or condiments, we find the mint, anice, dill, coriander, mustard, and salt. Salt was plentiful. Salt-pits and rocks of salt are mentioned in 2 Kings viii. 13; 4 Kings xiv. 7. To eat one's salt was a pledge of friendship (2 Par. xiii. 5). All unbloody sacrifices had to be sprinkled with salt (Lev. ii. 13; Deut. xviii. 19; Mk. ix. 48). Salt is a symbol of vigour and vitality (Mt. v. 13; Mk. ix. 49). But it kills the plants and was sown over conquered cities, to indicate that they should not rise again (Judg. ix. 45). Lastly, mention might be made here of the balm, the odoriferous and medicinal juice of the balsam tree so often referred to, and of the gum (resin) gained from the trunk of the terebinth.

Animal food mentioned in the Bible comprises the flesh as well as the products of various animals. The *flesh-meat* commonly eaten by the Hebrews was beef, mutton, and goat; also, among wild game, the deer, the roe, the antelope, and the gazelle. The Bible is full of allusions to hunting and to the ways and strategems used by the hunter and fowler, f. i. the bow and arrow, the spear, the snare, and the pit artfully concealed. *Domestic fowls* (2 Esdr. v. 18) and *birds* that did not live upon prey and carcass, could be used as food. Fowls are mentioned as part of the repast in Neh. v. 18. Our domestic hen was well known at the time of Christ (Mt. xxiii. 37). Pigeons must have been plentiful, as appears from their frequent use at the sacrifices in the Temple. Isaias lx. 8 speaks of domesticated doves flying to their windows. Sparrows were plentiful at the time of Christ and sold five for two farthings (Lk. xii. 6).

Fish was a favourite dish (Num. xi. 5). The lakes and streams of Palestine were full of them. Lake Genesareth was evidentally a centre of fish industry, where fish were salted and dried. Tyrian fishermen brought cured sea-fish to the market in Jerusalem (Neh. xiii. 16), which was near the Fish Gate (Neh. iii. 3). Fishes without fins and scales were forbidden as unclean (Lev. xi. 10). Among *insects* serving as food were the bruchus, the locust, and other kinds of grasshoppers (Lev. xi. 21, 22; Mt. iii. 4).

Milk of cows, sheep, and goats has always been much used by eastern nations, also by the Hebrews, in different forms. The Bible mentions milk, sweet and sour or curdled, cream, butter, and cheese. But it is often difficult to know exactly which is meant, as the biblical terms employed have not always a very definite meaning. Cheese is mentioned in 1 Kings xvii. 18; Judith x. 5; Job x. 10. *Eggs* also formed part of the Hebrew diet (Job xxxix. 14; Is. x. 14; Lk. xi. 12). *Honey* was one of the most important and abundant products of Palestine, so that the Lord called it a land that floweth with milk and honey (Ex. iii. 8). Far more numerous than the domestic bee were the swarms of wild bees inhabiting the woods as well as the caves and cliffs, so that the people might indeed "suck honey out of the rock" (Deut. xxxii. 13). Honey was eaten as food; but it was most extensively used as a sauce and for seasoning other food. Is. vii. 15, 22 may refer to a mixture of butter and honey still considered a great luxury in the East.

Of *beverages* the Bible mentions, besides water and milk, *wine* and *strong drinks*. Wine was known to Noah (Gen. ix. 21); Melchisedech (Gen. xiv. 18); Isaac (Gen. xxvii. 25). Although wine was used at the sacrifice in the Tabernacle (Ex. xxix. 40; Lev. xxiii. 13; Num. xv. 5), it does not seem to have been a common beverage during the journey through the desert (Deut. xxix. 6); but after the conquest of the Promised Land wine, fermented and unfermented, sweet and sour, became a favourite drink. The first-fruits of the wine had to be offered (Deut. xviii. 4). Priests had to abstain from wine and any intoxicating drink when going to the Tabernacle (Lev. x. 9), and the Nazarites took the pledge of abstinence (Num. vi. 3). The numerous warnings against the excess of wine and strong drinks (Prov. xx. 1, xxiii. 29 ff.; Is. v. 22, xxviii. 1 ff., lvi. 12) show that intoxicating drink proved to be a temptation even to the otherwise sober and frugal people of Israel. Wine was usually mixed with water, but sometimes with aromatic spices or fruit-juice. New wine (mustum or must, Is. xlix. 26; Mich. vi. 15; Acts ii. 13) was a favourite drink, rather intoxicating. Of the different uses of *vinegar* we are informed by Num. vi. 3; Ruth ii. 14; Prov. x. 26, xxv. 20; Ps. lxviii. 22. The "strong drink" referred to in Judg. xiii. 14; Prov. xxxi. 6; Lk. i. 15 means principally date-wine, or the fermented juice pressed from the palm-dates.

The *bottles* so frequently mentioned in the Bible are neither glass-bottles nor jugs or jars, but bags made of the skins of goat and sheep. The holes made by skinning the animals were tightly closed up with cords. Such were the bottle of water given by Abraham to Agar (Gen. xxi. 14), the bottle of wine that Judith took to Holofernes (Judith x. 5), the rent and sewed-up wine-bottles by which the Gabaonites deceived Josue (Josue ix. 4 ff.), the bottle of wine that Isai sent by his son David to Saul (1 Kings xvi. 20). The allusion of Christ to old and new bottles refers to such skin-bags and new fermented wine (Mt. ix. 17; Mk. ii. 22; Lk. v. 37).

Concerning *meals* and *repasts* the Bible furnishes enough information for us to gain a pretty clear idea of Hebrew customs in this regard. Dinner, corresponding to our lunch, was taken at noon; supper, the principal meal, was taken in the evening, after the heat of the day had passed. The repast was preceded by prayer (1 Kings ix. 13), a custom probably based on Deut. viii. 10, and confirmed by the example of our Saviour (Lk. ix. 16) and the Apostles (Acts xxvii. 35; 1 Tim. iv. 3, 4). The Hebrews never took their meals without first washing their hands, a custom carried to superstitious excess by the Pharisees (Mk. vii. 1 ff.). The reason of the custom may be easily understood from the fact that the dishes at table were mostly eaten with the help of the fingers; table-knives, forks, and spoons were unknown. Dipping certain foods into wine, oil, vinegar, honey, and sauce was a common practice. The custom of reclining at table upon couches or benches was quite general, although sitting at meals is often mentioned. The ordinary meals were taken by the whole family, but if it was a festive meal or banquet to which guests had been invited, the men only were present; the women and children would eat in another room or part of the house.

5. Funerals and Burial. Interment was the usual way of disposing of the dead (Gen. xv. 15; Deut. xxi. 23). The warm climate as well as the law of levitical uncleanness demanded a ready and quick burial. Immediately after death the corpse was washed (Acts ix. 37), and then, with strong spices and perfumed ointments (John xix. 39) which were sometimes burnt over the body (2 Par. xvi. 14), wrapped in funeral clothes or linen (Mt. xxvii. 59). The face was bound up with a napkin, hands and

feet were wrapped in winding bands (John xi. 44). Embalming was practised in Egypt (Gen. l. 2), but not among the Jews in Palestine. Coffins were not common; but the body ready for burial was laid on a bier and carried to the grave. It was followed by the members of the family, their relatives and friends, and sometimes by many other people (Lk. vii. 12), who all bewailed the dead person (Mt. ix. 23; Mk. v. 38). The rich and noble would even hire others, especially women, to bemoan the dead by loud cries and wailings (Jer. ix. 17 ff.). The nearest relatives and intimate friends rent their garments, wore sackcloth and put ashes on their heads. The time of mourning lasted seven days (Gen. xxxvii. 34, l. 10; 1 Kings xxxi. 13; 2 Kings iii. 31 ff.). There was no funeral meal or repast; but drink and eatables were sometimes brought to the principal mourner (2 Kings iii. 35; Jer. xvi. 5; Osee ix. 4). The heathen practice of shaving and wounding oneself for the dead was strictly forbidden (Lev. xix. 28; Deut. xiv. 1; Jer. xvi. 6).

The interment had to take place outside of the town or village, away from human habitations, on account of the levitical uncleanness of the place and its contact. In Jerusalem no corpse was allowed to remain over the night, which explain Acts v. 6, 10. Kings and rich people often had their own family-sepulchres or vaults, like Abraham in Hebron, and Joseph of Arimathea. Cremation or burning the corpse was only rarely practised, in time of war (1 Kings xxxi. 12) or pestilence (Amos vi. 10).

To remain unburied or uninterred was considered a great misfortune and punishment. To bury the dead, especially the poor, was a work of great and noble charity (Tob. i. 20, ii. 3 ff., xii. 12).

3. AGRICULTURE.

1. *Animals.* Pastoral life, the raising and care of herds appears in the Bible as the principal occupation of the Patriarchs. Abel was a shepherd; Jabel is called the father of herdsmen (Gen. iv. 20). From Gen. xii. 16, xiii. 5 ff., xxxii. 14 ff., xxxiii. 10 (where 220 goats, 220 sheep, 30 milch camels with their colts, 40 kine, 20 bulls, 20 she-asses and colts are called a "little present"); Job xlii. 12; Num. xxxii. 1; 1 Kings xxv. 2, we infer that the flocks and herds were very large, and that, in order to find sufficient pasture, the flocks had to be driven to widely extended

grazing grounds. This also explains the many quarrels and fights among the shepherds of different masters, concerning the springs and wells and cisterns where they had to water their flocks. At the dedication of the Temple, Solomon offered 22000 oxen and 120000 sheep (3 Kings viii. 63). *Sheep* were the most numerous and important of domestic animals. The various uses of sheep were for offerings or sacrifice, for food, meat and milk, skin and wool, clothing, and domestic articles (trappings, saddles, bottles, coverings, etc.). For all these purposes the *goat* was not less

Fig. 43. Ploughing in Palestine. (Phot. Bruno Hentschel, Leipzig)

useful and esteemed. *Cows* and *oxen* were used for ploughing the land (Fig 43), treading out (threshing) the grain, drawing carts and waggons, and even to carry burdens. Cows supplied milk and butter; their flesh was also used as food, though not so much as that of oxen. The *ass* is one of the best known and most useful animals mentioned in the Bible. Though always found in a wild state, it was early domesticated, and among the Hebrews greatly outnumbered the horse and mule. It was the beast of draught, pack, and riding for rich and poor. To drive away the ass of the fatherless is as cruel as to take away the

widow's ox (Job xxiv. 3). Asses, especially the female, were carefully bred and reared, and hence they had an appearance and character very different from that which they bear with us. *Mules* were not bred by the Jews (Lev. xix. 19), nor does the Bible mention them before the time of the kings (2 Kings xviii. 9; 3 Kings i. 33; 1 Esdr. ii. 66; 2 Esdr. vii. 68). They were used as pack-animals, but especially for riding. The *camel* (dromedary, Is. lx. 6), so frequently mentioned in the Bible, is the smaller species with only one hump; it figures largely among the possessions of the patriarchs and of king David (1 Par. xxvii. 30), but otherwise it occurs mostly in connection with foreign trading peoples. The *horse* was not used by the Hebrews before the time of Solomon, who carried on a great trade in Egyptian horses (3 Kings x. 28), although they had met with this animal in Egypt and, soon after the conquest, in Palestine (Jos. xi. 4, 9; Judg. v. 22, 28). It was mostly employed for the chariots in war, a custom to which there are innumerable allusions in Scripture. Stirrups were not used; the saddle consisted mostly of a piece of cloth or a blanket thrown over the back; the hoofs were not shod, and the horse was led by the bridle and curb.

Swine, although forbidden as food (Lev. xi. 7), were raised for trade with the pagan neighbours. Many gave way to the temptation of eating pork (Is. lxv. 4; Tob. i. 12; 2 Macc. vi. 18 ff.). *Dogs* were despised and harshly treated, notwithstanding their great usefulness to the shepherd in guarding his flocks and watching about the tents at night. The epithet of "dog" received its contemptuous meaning particularly from the masterless, hungry, cowardly, and roaming dogs of the city, that would even devour the dead bodies lying in the streets or courtyards (3 Kings xiv. 11. xxi. 19; 4 Kings ix. 35 ff.).

2. *Fields and Products.* The Patriarchs and their sons lived mostly in the way of nomads, wandering about with their flocks; but after the conquest of Chanaan the Jews became an agricultural people. The laws of the Pentateuch clearly recognize land as the principal possession, and its cultivation as the principal business of the Israelites. It is worthy of notice that agriculture with the Jews was, so to speak, sanctified by the Mosaic Law. The unbloody sacrifices, the tithes, the first-fruits, the rights of the poor, the legal cleanliness of the seed (Lev. xi. 37), the single-

ness for the seed of the same field (Lev. xix. 19), and similar ordinances continually reminded the Jew that he was a tenant holding his land from the Lord.

Agriculture became the basis of the state or civil organization. Not only was the land parcelled out among the tribes, but each family of the tribe had its own piece of ground assigned (Jos. xiii. ff.). His land the owner could not alienate in perpetuity; if he sold it or any part of it, he would re-possess it in the year of the great jubilee. By this wise law the Lord prevented the rich from becoming the sole proprietors of the land, and the poor from becoming life-tenants. The curse of God was upon the man who removed his neighbour's landmark (Deut. xxvii. 17). The natural fertility of the land, supported by regular dew and the vernal and autumnal rains, was increased by a kind of irrigation and several modes of fertilizing (burning the stubble and bramble on the field, sowing the ashes of the burnt chaff left after threshing, manuring with dung). Every seventh year the land had to lie fallow. On the occasion of the great jubilee year it had to rest for two successive years, the forty-ninth and fiftieth (Lev. xxv. 11). All this prevented the land from getting exhausted.

Palestine abounds in the produce of both the southern and the temperate zones. Palm-trees, cotton, sugar-cane, grain, meadows, vineyards, balsam, myrrh, orange- and lemon-trees, terebinthes, cypress, oak, fruit-trees of every description, olive-groves are plentiful in this fertile land. Yet, the fertility of the Promised Land, so highly praised in the Old Testament, is not any more now what it used to be; climatic influences, bad government, and the indolence of the inhabitants are responsible for the decreased productiveness.

Of *agricultural implements* the Bible mentions the plough with coulter and share, the mattock, the spade or pickaxe (1 Kings xiii. 20, 21), the sickle (Deut. xvi. 9) and the harrow (Is. xxviii. 24; Osee x. 11). The threshing wain (Is. xxv. 10; xli. 15) consisted of a frame with two or three rollers set with "teeth" (nails, spikes) fitted into it; it was drawn by oxen over the grain on the threshing-floor, which was usually nothing but an elevated hard spot of ground. A very common way of threshing was by means of the hard hoofs of the cattle treading over the grain

(Deut. xxv. 4). Other threshing tools are the saw, the rod, and the staff (Is. xxviii. 27). After the threshing followed the winnowing with shovel and fan (Mt. iii. 12).

The principal fruits and products are mentioned above, p. 263 f.

The greatest plague for the farmer were the swarms of the locusts and the migratory grasshoppers the destructive voracity of which is most vividly described in Ex. x. 13 ff., and Joel i., ii. There is no more suitable figure of an invading army (Judg. vi. 5, vii. 12; Jer. xxxvi. 23 ff.). As suddenly as these swarms appear, so they disappear (Nah. iii. 15 ff.).

4. SCIENCE AND ART.

Of art and science among the Hebrews of the earlier times little is told in the Bible. But they must have made vast progress under the reign of David and Solomon, as we may judge from the biblical record. The surpassing knowledge and learning of Solomon (3 Kings iv. 29 ff.) must have exerted a powerful influence upon the development of art and science among the people. The high grade of mechanical art and mathematical science is witnessed by the building of the Temple and the palace, while the decorations of both buildings, the levitical services, the chants and hymns, the sacred books themselves testify in the same manner of the liberal arts, of various physical, natural, and mental sciences.

1. SCIENCES. Scripture itself furnishes a remarkable proof of historical science among the Jews, since it presents in chronological order a well-arranged and clearly digested narrative of events. Sometimes the description descends to the minutest detail. Numerous genealogies often supply the defect of exact chronological dates. Historiography belonged almost exclusively to the priestly class. Like other nations, the Hebrews had their public or official genealogists to keep the genealogical tables of the people. Even the prophets, whose mission was to teach, wrote not only their prophecies, but also chronicled contemporary events. What is said below of weights and measures shows that arithmetic was not unknown. Although, however, the neighbouring nations of Judæa, the Egyptians, Assyrians, and Chaldeans, were famous for their science of the heavens, yet there is nothing to show that astronomy, as a science, was cultivated among the Hebrews;

the repeated warnings against the sin of astrology may have served as a check in this regard. While a few single stars and constellations are mentioned (the Zodiac in 4 Kings xxiii. 5; Arcturus, Orion, Hyades [Pleiades], in Job ix. 9, xxxviii. 31; the same with Saturn, in Amos v. 8, 26; the Serpent in Job xxvi. 13), the other stars were simply known as the hosts of heaven. The various phases of the moon were well known, as they formed the basis of the Jewish calendar.

Natural history has been at all times carefully cultivated in the East. That the Jews were well acquainted with it appears from the many allusions in Holy Writ, and the frequent illustrations drawn from it. Solomon treated most learnedly of the

Fig. 44. Egyptian women with harp, flute, psaltery, tambourine. Egyptian wall-painting. (After Champollion.)

whole animal and vegetable kingdom (3 Kings iv. 33). That the science of *medicine* was highly developed appears from the numerous biblical references to physicians. They are first mentioned in Gen. l. 2, where physicians figure among the servants of Joseph in Egypt. In Ex. xxi. 19, mention is made of "expenses upon the physicians", an indication that even then they formed a profession among the people. No doubt, the first Hebrew physicians received their medical training and skill during their sojourn in Egypt, a land famous for its medical science (Jer. xlvi. 11). When King Asa fell sick, "he did not seek the Lord, but rather trusted in the skill of physicians" (3 Par. xvi. 12). The praises of the physician are sung by Eccl. xxxviii., where in verse 7 mention is made of the apothecary making sweet confections. In the New Testament physicians are mentioned in Mt. ix. 12;

Mk. v. 26; Lk. iv. 23, where Jesus applies the proverb: "Physician, heal thyself". The diseases mentioned in the Bible may be distinguished as physical (fever, plague, poisoning, epilepsy, dropsy, leprosy), mental (insanity, madness like that of Soul, lycanthropy, as in the case of Nabuchodonosor), and demoniacal (brought about by the influence of evil spirits upon the body of the person so troubled, instances of which occur frequently in the Gospels).

2. ARTS. a) *Mechanical* art must have been known early among the Jews, as we may judge from Gen. iv. 21, 22, where Tubalcain is mentioned as an artificer in every work of brass and iron, and Jubal, his brother, as the inventor of musical instru-

Fig. 45. Assyrian Relievo from Kuyunjik: Playing on harps and flutes. London, British Museum. (After Layard.)

ments. A splendid sample of early mechanical art is the Ark of Noah. In Egypt, renowned for its knowledge of art, the Jews must have learned many things, of which the construction of the Tabernacle, its furniture and sacred vestments give abundant proof (Ex. xxv. ff.). Golden ear-rings and bracelets, vessels of gold and silver are mentioned in Gen. xxiv. 22, 53; Ex. iii. 22; onyx and precious stones in Ex. xxxv. 27, 34. Gold- and silversmiths are mentioned in Is. xl. 19, and "the Valley of artificers" in 1 Par. iv. 14. In the times of David and Solomon mechanical art must have reached a high degree, as the descriptions in 3 Kings vi. ff. clearly prove. There were workmen in abundance and "of all trades the most skilful" (1 Par. xxii. 15). The arts of spinning and weaving and embroidery were early known (Job vii. 6; Ex. xxxv. 25, 35; 4 Kings xxiii. 7; Prov. xxxi. 18 ff.).

Joseph's coat of divers colours (Gen. xxxvii. 3) shows that the art of dyeing was practised in the time of the Patriarchs. The ram-skins dyed red, and violet skins (Ex. xxv. 5) used for the Tabernacle show the tanner's work. Fulling was evidently a trade, as we find the Fuller's Field in 4 Kings xviii. 17; Is. vii. 3. For the cleansing of the various stuffs they used nitre (natron) and the herb *borith*, i. e. potash, the ashes of which furnish a strong lye (Jer. ii. 22; Mal. iii. 2). The potter's art is often alluded to, especially by the prophets; even glazing is not unknown (Prov. xxvi. 23; Eccl. xxxviii. 32 ff.).

Earthen vessels are first mentioned in 2 Kings xvii. 28. The pitcher or jar on Rebecca's shoulder is mentioned in Gen. xxiv. 15. Judge Gedeon provided his 300 men with pitchers to hide the torches (Judg. viii. 16). Jeremias (xviii. 1 ff., xix. 2) mentions the Potters' Gate in Jerusalem. On the potter's power over his clay, used as an emblem, see Is. xxix. 16, xlv. 9, and Rom. ix. 21.

Glass is never mentioned in the Old Testament; yet it must have been well-known among the Israelites, as Egypt and Phœnicia were famous for the art of glass-blowing. Where it is mentioned in the New Testament (1 Cor. xiii. 12; James i. 23, iv. 6, xv. 2; Apoc. xxi. 18), it may stand for rock-crystal, as true glass was not used in Palestine and Greece.

Metals. The mountains of Palestine being mostly lime or chalk, metals are rare. In fact, ore is found only in the Lebanon. Yet many passages of the Bible make it appear that mining, though perhaps of an elementary character, was not unkown. It is improbable that the people would import from outside all the metal used in agriculture (plough-shares, spades, shovels), in the trades (tools), and in war (shields, weapons, armours, and chariots). The Jews had their artificers and smiths (4 Kings xxiv. 14). The Bible mentions iron, copper, brass, silver and gold, lead and tin (4 Kings vii. 8; Ez. xxii. 18). It mentions iron tools (Deut. xix. 5; 4 Kings vi. 5), locks, iron chains, and weapons (1 Kings xvii. 7; 1 Macc. vi. 35). Among the tools of metal-workers are mentioned the anvil, hammer, and tong (Is. xli. 7, xliv. 12), bellows and melting-pots (Jer. vi. 29; Ez. xxii. 18).

b) The *liberal* arts to be mentioned here are writing, poetry, and music. Of the first two we have spoken above, pages 23,

33 and 49 ff. Music was a favourite art with the Jews. Among the men worthy of praise Eccl. xliv. 5 numbers "such as by their skill sought out musical tunes, and published canticles of the Scriptures". Music was the pastime of the lonely shepherd, e. g. David (1 Kings xvi. 18), as well as the necessary accompaniment of domestic (birthday, nuptials), civil (harvesting installation of the king), and religious (Temple-service), festivals. It was cultivated by men and women, but in the Temple it was committed exclusively to the levites. Nothing is said in the Bible of different kinds of music; all we know is that the antiphonal mode of singing had a prominent place in sacred music. Two distinct choirs of singers and musicians were placed on opposite sides of the city for the sake of alternate singing in the dedication of the walls of Jerusalem (2 Esdr. xii. 31 ff.). Among the different musical instruments (Fig. 44 and 45, p. 272 and 273; Fig. 46 and 47) we find stringed instruments (the harp and the zither or psaltery), wind-instruments (the horn and trumpet, flute and pipe; the organ of the Old Testament is something like the mythological Pan's pipe), and pulsatile instruments (the timbrel or tambourine, the cymbal, and the systrum). The dance often mentioned in connection with singing and the playing of music (Ex. xv. 20; Judg. xi. 34; 1 Kings xviii. 6), and usually confined to women, must not be confounded with our modern dance. It was a simple rhythmic motion, keeping time with the music.

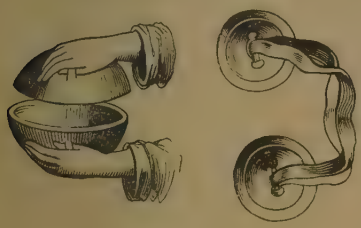

Fig. 46. Cymbals.

Fig. 47. Systrum. London, British Museum.

5. TRADE AND COMMERCE.

1. TRADE. Traffic and commerce seem to have been foreign to the Hebrews before the days of the kings, although the neighbouring nations, the Phœnicians, the Egyptians, and the inhabitants of Arabia Felix (Ismaelites; Gen. xxxvii. 25) were at that period known as great merchant or commercial nations. Neither the

nomadic life of the patriarchs, nor the agricultural pursuits of the Israelites in Gessen and later in Chanaan, could lead them to commerce. The peculiar position and physical features of Palestine were also unfavourable to commerce. Besides lacking a sea-coast, it was bounded on the south by the extensive Arabian desert, and on the east by the dreaded Dead Sea and the deep Jordan valley with its high cliffs, and on the north by a mountain chain. No doubt! All this was providential, in order to keep the Jews far from too close a contact with their idolatrous neighbours, and to mature more fully their Messianic mission. Although the Mosaic Law allows the Jews to trade, admonishing them to treat the stranger kindly and to be just "in judgment, in rule, in weight, or in measure" (Lev. xix. 33 ff.), and warning them against usury (Lev. xxv. 35 ff.), the people are always taught to shun foreign intercourse. Trade and commerce flourished under the reign of Solomon, yet his merchant vessels were manned by Hiram's men (3 Kings ix. 27). For the exported products of the land the ships brought back gold and silver, probably crude as well as worked, precious stones, ivory and even apes and peacocks, horses and chariots (3 Kings x. 22, 28, 29). The division of the kingdom, with the internal strife and with external oppression by Syria and Assyria, put an end to Hebrew commerce. About one hundred years after Solomon, King Josaphat attempted to re-establish it, but his fleet was wrecked on the rocks near Asiongaber (3 Kings xxii. 49); the unimportant trade carried on, after the return from Babylon, was mostly in the hand of Phœnician pedlars.

2. MEANS OF COMMUNICATION. The Old Testament mentions different kinds of roads, from the simple foot-path to the artificial highway. Is. lix. 7, 8, in Hebrew, mentions the highway, the road, the track, and the foot-path. No mention occurs of bridges. That the Jews learned road-building very early, may be inferred from the command given in Deut. xix. 3. Means of communication must have been many and easy under the kings. In the time of Christ several main roads traversed the country, the main points being Cæsarea, the military, and Jerusalem, the religious capital. From Jerusalem a southern road led by Bethlehem, Hebron, Gaza, into Arabia; another, west by Lydda to Joppe, crossing the famous Mediterranean highway, connecting Egypt with Phœnicia and

Syria; a third, north by Sichem and through Galilee, touching the cities of Naim, Tiberias, Capharnaum, and intersecting the great commercial road from Damascus to Cæsarea; a fourth, east by Bethany and Jericho, across the Jordan into Peræa.

Among the modes of travelling, riding upon an animal, usually the ass, and sometimes the camel, was quite common, although journeying on foot appears to have been the most ordinary mode. Waggons for the carriage of children and women are first mentioned by king Pharao, speaking of Joseph's brothers (Gen. xlv. 19). Covered waggons were used by the Israelites in the desert for the transport of the Tabernacle (Num. vii. 3 ff.). In the time of Samuel, the cart is used for the transport of the Ark of the Covenant (1 Kings vi. 7 ff.). Merchandise was transported by beasts of burden, camels being used for long journeys. Although the tribes of Zabulon dwelt for a time on the shores of the Mediterranean, they, like their brethren, did not take to the sea, and were not a sea-faring people. The ships on Lake Galilee were evidently small sailing vessels, most of them ordinary fishing smacks. The only sea-voyage graphically described is that of St. Paul (Acts xxvii.), while descriptions of ships often occur (Is. xxxiii. 21; Ez. xxvii. 5 ff.).

3. MONEY, WEIGHTS, AND MEASURES. There is a great difference of opinion, regarding the exact modern valuation, of the moneys and weights mentioned in the Bible. The confusion arises from the fact that the same name or denomination is given to moneys and weights, to coins of copper, silver, and gold, and that we do not know the exact relation between the standard denominations. Yet the fact that David appointed priests to have charge "of every weight and measure" (1 Par. xxiii. 29) would indicate that standards of weights and measures (and probably of money) were kept at the Temple. The following are simply approximate valuations of biblical moneys and measures.

It is generally admitted that there was no coin or stamped money among the Hebrews, previous to their return from Captivity. Simon the Maccabean was the first prince of Judæa to coin Hebrew money (1 Macc. xv. 6).

The "money current with the merchant" (in Hebrew), or "common current money" paid by Abraham (Gen. xxiii. 16), consisted simply in certain pieces of metal, weighed. The weight of these

pieces of metal (gold, silver, and, later on, copper) determined their value for exchange with other articles, and thus made them to become money; hence money was not counted, but weighed (Gen. xxiii. 16; xliii. 21; Is. xlvi. 6; Amos viii. 5). The silver sicle or *shekel* (Fig. 48), which is always understood by the "piece of silver", seems to have been the standard. A gold piece of the same weight was valued higher, at the rate of about 1 to 16, or, according to others, 1 to $13^1/_2$.

Fig. 48. Hebrew Silver Shekel.

The average value in American money may be rated at 63 cents for a silver shekel, and about $ 10,00 for a gold shekel. A talent had 3000 shekels; hence a silver talent was $ 1890, and a gold talent $ 30000. At the time of Christ, the Attic or Greek-Roman talent was in circulation, being only about $^3/_5$ of the Jewish talent in value. According to Ez. xlv. 12, twenty *gerahs* (obols) made a shekel, and sixty shekels a *mna*. The *stater* (Mt. xvii. 26), the common coin of the Greeks, and equal to the shekel, had four *drachmas* (see Fig. 40, p. 248; Lk. xv. 8, 9); hence the didrachma, or double drachma (Mt. xvii. 23), was half a shekel. The Roman *denarius* (Fig. 49), usually translated in the Rhemish (Douay) version by penny, was equal to about 16 cents and contained 10 asses (translated farthing, Mt. x. 29; Lk. xii. 6) or 40 quadrants (also called farthing, Mt. v. 26). A *mite* (the smallest Jewish coin), being one fifth cent or one French centime, is one half quadrant. The *solid* of gold (1 Esdr. ii. 69) and the *dram* of gold (2 Esdr. vii. 70) are the Persian gold coin Daric, equal to the gold shekel. It is impossible to assign the value of the *lamb* or *ewe* (Gen. xxxiii. 19; Job xlii. 11); many think it was worth four shekels. The shekel was also the standard weight, being about half an ounce; a silver talent, therefore, weighed about one hundred pounds.

Fig. 49. Roman Denarius.

Of measures of length, the *cubit* serves as the standard. However, it seems pretty certain that two sets of cubits are mentioned in the Bible: the greater, or Hebrew (being the same with the

Babylonian, Persian, and Egyptian); and the smaller, or Greek, the difference being the width of about three fingers. The measuring reed (Ez. xl. 5), in the Hebrew as in the Greek, measures six cubits = twelve spans = thirty-six palms = one hundred and forty-four fingers, or about ten feet. The Roman mile (Mt. v. 41), being about 4900 feet, had eight furlongs (Lk. xxiv. 13) or stadiums. The pace (2 Kings vi. 13) is the natural step of about two and a half feet or a yard. The Roman pace (passus) measured nearly five feet. The Sabbath-day's journey (Acts i. 12) is about one mile, while the ordinary day's journey (Gen. xxx. 36; Lk. ii. 44) was from twenty to twenty-eight miles.

The *acre* is the only square measure given in the Bible (1 Kings xiv. 14). Among the measures of capacity, the *bath* (translated "bates" in 3 Kings vii. 26, 38, and "barrels" in Lk. xvi. 6) is the largest liquid measure. The *hin* (Num. xv. 4) is the sixth of a bath, holding about eight gallons. The *sextary* (Lev. xiv. 12, 24) is the same as the Hebrew *log* and equals very nearly a pint. Of dry measures are mentioned the *gomor* (Ex. xvi. 16, 36), the tenth part of an *ephi* (epha). The "measure" in Gen. xviii 6; Mt. xiii. 33, is the *seah* or the third of an ephi. The *core* (Osee iii. 2) is the same as the *chomer*, that is ten ephis or bates. An ephi (Ex. xvi. 36; Num. xv. 4) is the same measure as the *bushel* (Deut. xxv. 14, 15; Mt. v. 15), corresponding to our American bushel; when used as a liquid measure (John ii. 6), it equals the bath.

CHRONOLOGICAL TABLE.

THE OLD TESTAMENT.

Vocation of Abraham about 2000 B. C.
Jacob enters Egypt 1885.
Birth of Moses about 1500.
Exodus from Egypt 1450.
Josue 1405—1380.
The Judges 1380—1030.
King Saul 1030—1011.
King David 1011—971.
King Solomon 971—929.
Building of the First Temple 968—961.
Division of the Kingdom 929.
Assyrian Captivity 722.
Babylonian Captivity 606—536.
Second Conquest of Jerusalem 598.
Destruction of Jerusalem 587.
Return of the Jews under Zorobabel 536.
Dedication of the Second Temple 516.
Return of the Jews under Esdras 458.
Nehemias' first visit to Jerusalem 445.
Nehemias' second visit to Jerusalem about 410 (405).
Alexander the Great at Jerusalem 332.
Samaritan Temple built on Mount Garizim about 330.
Judæa under the Ptolemæans 332—200.
Judæa under the Seleucidæ 200—142.
Judas Maccabeus conquers Jerusalem 166.
Judæa's Independence 142—63.
Destruction of the Samaritan Temple 130.
Roman Domination 63 B. C. to 70 A. D.
King Herod the Great 37—2 B. C. (3 A. D.).

THE NEW TESTAMENT.

King Herod Antipas 2 B. C. (3 A. D.) to 39 A. D.
Birth of Jesus Christ 752 U. C.
John the Baptist's ministry 29 A. D.

Jesus begins His public life 30.
The Resurrection, Easter 33.
Conversion of St. Paul 35.
First visit of St. Paul in Jerusalem 37.
Death of St. James the Great and imprisonment of St. Peter 41.
Peter's first arrival at Rome 42.
St. Matthew's Gospel written in Palestine 41—42.
St. Mark's Gospel written at Rome 50.
St. Luke's Gospel, and the Acts, written at Rome 61—63.
Consecration of St. Paul 45.
First Missionary Journey of St. Paul 45—48.
The Apostolic Council at Jerusalem 50.
Second Missionary Journey of St. Paul 51—53.
Third Missionary Journey of St. Paul 55—58.
St. Paul's captivity at Cæsarea 58—60.
St. Paul's first Roman captivity 61—63.
St. Paul's Journey to Spain 64—66.
Death of St. Peter and St. Paul at Rome 67.
Jerusalem destroyed by Titus 70.
The Apocalypse of St. John 90—96.
St. John's Gospel written at Ephesus 96.

SYNCHRONISTIC TABLE OF THE HISTORY AND LITERATURE OF THE OLD TESTAMENT.

I. EPOCH.

Period I. From Abraham to Jacob's entrance into Egypt (2000—1885).
Period II. From Jacob to the Exodus (1885—1450).
Period III. From the Exodus to the death of Moses (1450—1405). *The Pentateuch.*

II. EPOCH.

Period I. The Conquest of Chanaan (1405—1380). *Josue.*
Period II. The Rule of the Judges (1380—1030). *The Judges. Ruth.*
Period III. The United Kingdom (1030—929). The golden age of Biblical Poetry. *1 and 2 Kings. Job. The Psalms. Proverbs. The Canticle of Canticles. Ecclesiastes.*

III. EPOCH.

Period I. The kingdoms of Israel (929—722) and of Juda (929—606). *Isaias* and the pre-exilian *Minor Prophets.*

Period II. The Babylonian Captivity (606—536). *Jeremias. Baruch. Ezechiel. Daniel. 3 and 4 Kings. Tobias. Judith.*

This epoch comprises the golden age of Biblical Prophecy.

IV. EPOCH.

Period I. From the Restauration to the Syrian Seleucidæ (536—200). *1 and 2 Chronicles. 1 and 2 Esdras. Esther. Wisdom. Aggeus, Zacharias, Malachias.*

Period II. The Maccabean Revolt (200—142). *Ecclesiasticus.*

Period III. The Maccabean Independence (142—63). *1 and 2 Maccabees.*

SYNCHRONISTIC TABLE OF THE KINGS AND PROPHETS OF THE TWO KINGDOMS.

JUDA.		ISRAEL.	
1. Roboam	929—912	1. Jeroboam I.	929—909
Semeias. Addo.		*Ahias.*	
2. Abiam	912—910		
3. Asa	910—872	2. Nadab	909—908
Hanani. Azarias. Jehu.		3. Baasa	908—885
		4. Ela	885—884
		5. Zambri	884
		6. Amri	884—873
4. Josaphat	872—849	7. Achab	872—854
Eliezer. Jahazael.		*Michæas, Sr. Elias.*	
		8. Ochozias	854—853
5. Joram	849—842	9. Joram	853—842
6. Ochozias	842	*Eliseus.*	
7. Athalia	842—836	10. Jehu	842—814
8. Joas	836—797	11. Joachaz	814—798
Zacharias, Sr.			
9. Amasias	797—789	12. Joas	798—783
		Jonas.	
10. Ozias Azarias	789—738	13. Jeroboam II.	783—743
Joel. Abdias.		*Amos. Osee.*	
		14. Zacharias	743
		15. Sellum	742
		16. Manahem	742—737
11. Joatham	738—736	17. Phaceia	737—736
Isaias. Michæas.			
12. Achaz	736—721	18. Phacee	736—732
		19. Osee	733—724
13. Ezechias	721—693	Assyrian Captivity	722—536
14. Manasses	693—639		
Nahum. Habacuc.			
15. Amon	639—638		
16. Josias	638—608		
Jeremias. Baruch. Sophonias.			
17. Joachaz	608		
18. Joakim	608—599		
19. Jechonias Joachin	598		
20. Sedecias	597—586		
Babylonian Captivity	606—536		

During the Babylonian Exile, the Jews were comforted by the great prophets *Baruch, Ezechiel,* and *Daniel.*

Under Zorobabel and Nehemias, the Persian governors in Judæa, after the return from Babylon, there rose up the last prophets of the Old Testament: *Aggeus, Zacharias,* and *Malachias.*

INDEX.

Note. Names in *Italics* are either modern or Latin names. Numbers in *Italics* indicate the principal place of the subject. Besides the usual abbreviations easily understood we take Ap. = Apostle; B. = Bible; Bp. = Bishop; c. = city; hpr. = high priest; isl. = island; j. = judge; k. = king; mo. = month; mt. = mountain; patr. = patriarch; pr. = province; proph. = prophet or prophetic; r. = river; vill. = village. The numbers followed by an asterisk refer to the Illustrations.

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ERRATUM.

Page 126, l. 4 from bottom, for *debt* read *death*.

The Missionary Journeys of St PAUL
Scale 1:14000000
Engl. Miles
First Missionary Journey
Second
Third
Journey to Rome
Long. East 25 of Greenwich
Wagner & Debes' Geogr. Establ. Leipzig
Messmer, Outlines of Bible Knowledge.
ITALY
Dalmatia
Moesia
Thracia
Macedonia
BLACK SEA
Paphlagonia
Bithynia
Pontus
Mysia
Galatia
ASIA MINOR
Lydia
Phrygia
Cappadocia
Epirus
Thessalia
ACHAIA
Greece
Sicily
Caria
Pisidia
Pamphylia
Cilicia
Lycia
Crete
Cyprus
MEDITERRANEAN SEA
Libya
Egypt
Arabia
Phoenicia
Palestina
Syria
Euphrates
Mouths of the Nile
Alexandria
Jerusalem
Damascus
Antioch
Tarsus
Paphos
Salamis
Rhodus
Patara
Myra
Attalia
Ephesus
Sardes
Laodicea
Colossae
Iconium
Lystra
Derbe
Antiochia
Philippi
Amphipolis
Apollonia
Thessalonica
Berea
Dyrrhachium
Corcyra
Nicopolis
Actium
Messina
Rhegium
Syracuse
Puteoli
Neapolis
Brundisium
Tarentum
Ariminum
Adrumetum
Pergamus
Troas
Assos
Mitylene
Cos
Cnidus
Samos
Ephesus
Miletus
Phocnice
Claudos
C. Salmone
Cyrene
Sidon
Tyrus
Ptolemais
Caesarea
Samaria
Joppe
Asdod
Gaza

Printed by B. Hermes

The blue line indicates the journey of the Israelites.

BIRD'S EYE VI

1. Damascus.
2. Sidon (now Saida).
3. Tyre.
4. Cæsarea Philippi (Ruins).
5. Mount of the Beatitudes.
6. Nazareth.
7. Tiberias.
8. Capharnaum (Ruins).
9. Bethsaida.
10. Nain
11. Sam
12. M

S.

W.

OF PALESTINE.

13. Cedron.	16. Emmaus.	19. Pool of Siloë.	21. Hebron (now El-Chalil).
14. Joppe (Jaffa).	17. Gethsemani.	20. Bethlehem, City of David.	22. Jerusalem.
15. Jericho (Ruins).	18. Mount of Olives.		

zim.

PALESTINE
at the time of Christ.
Mediterranean Sea
Dead Sea
Sidon
Sarepta
Tyre
Accho
C.Carmel
Caesarea Palestina
Joppe
Jabnia
Ashdod
Ascalon
Gaza
Bersabee
Elusa
Thamar
Bozra
Chalcis
Abila
Damascus
Caesarea Philippi
Aëre
Nove
Julias
Capharnaum
Cana
Sephoris
Magdala
Tiberias
Nazareth
Naim
Gadara
Scythopolis
Pella
Edrei
Bostra
Gerasa
Samaria or Sichem
Antipatris
Arimathea
Silo
Bethel
Lydda
Emmaus
Jericho
Bethania
Bethabara
Jerusalem
Bethlehem
Hesebon
Macron
Dibon
Hebron
Engadi
Philadelphia
Lake Gennezareth or Tiberias
Waters of Merom
Lebanon Mts.
Leontes R.
Phenicia
Carmel Mts.
Jordan
Hieromax R.
Arnon R.
Philistines
SYRIA
ITUREA
TRACHONITES
GALILEE
SAMARIA
JUDEA
IDUMEA
PEREA
ARABIA
53
54
33
32
31
Scale of Miles
0
10
20
30
40
50
100